

THE SPIRIT OF MISSIONS

INDIAN NUMBER



SEPT. 1910

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I give, devise, and bequeath to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.....

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A SEMINOLE BRIDE AND GROOM

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXV.

September, 1910

No. 9

THE PROGRESS OF THE KINGDOM

ENCOURAGED by the kind reception which was given to the Japanese Semi-centennial Number issued

Our Indian Number

last September, we are, in the same month of this year, concentrating upon a special field of work. There should be a definite value in devoting an occasional issue of THE SPIRIT OF MISSIONS to the more careful consideration of a particular field, and it is our hope that the readers of this magazine may find the present issue a useful one.

The Church and the Indian

In Japan we had the distinction of being the pioneers of modern missions. While we cannot claim to have been the first in the Indian field, we may at least say that the Church has rendered therein a conspicuous and remarkably fruitful service. As far back as 1703, one of the very first missionaries sent by the newborn Society for the Propagation of the Gospel went to the Iroquois in New York; and when, at the consecration of John Henry Hobart, the Church in New York took on new life, the revival of the mission among these Indians was promptly begun. The remarkable work at Oneida, Wisconsin, is the fruit of these labors.

It was James Lloyd Breck who began

in the West that work which brought to the front Bishop Whipple as the champion of the Indian and Bishop Hare as his most conspicuous friend and apostle. What these contributed to the betterment of the red race and the peaceful solution of the problems surrounding them, can never be reckoned, but the Church was honored in their deeds.

The death of Bishop Hare and the appreciations of his work which were thereby called forth, are fresh in the memories of us all. But in an issue devoted to Indian missions we may well repeat that of the 25,000 Indians in South Dakota, 10,000 are baptized members of the Episcopal Church; that the congregations number 100, ministered to by twenty-six clergy and sixty catechists and helpers; that in the years of his service, Bishop Hare himself laid hands upon 7,000 Indians in confirmation, and that South Dakota has 4,000 living Indian communicants. When one realizes that there are less than 24,000 Christian Indian communicants of any name in the entire country, the significance of these figures becomes more evident. They mean that wherever the Church has gone with serious purpose, and has carried to the Indians the richness of her apostolic heritage, she has won their allegiance and found an opportunity for noble service.

*The
Government and
the Indian*

Future historians will be called upon to decide this rather complicated question: Which has been more abused, the Indian or the Government? Perhaps the decision may be influenced in some measure by the fact that the abuse which the Government received was largely verbal and oratorical, while that meted out to the Indian was definite and personal.

Censure and reproach the Government has undoubtedly deserved in many instances. Even so strenuous an upholder of the divine right of the white man as Colonel Theodore Roosevelt admits in his historical writings the aggression and the ruthlessness of the white man, encouraged by the supine and dilatory attitude of the Government. But that we as a nation have always abused and plundered the Indian, few are prepared to believe. It is useful in acquiring a true perspective to have such a statement of the many problems involved as that presented in the recent book by the Hon. Francis E. Leupp, an extensive review of which will be found in this issue. That there are honest Indian agents, and that—despite the cumberdomenness of our governmental machinery—there have been, and still are, high officials who are real friends of the Indian, this volume amply demonstrates.

IT is exceedingly difficult, and practically impossible, to furnish anything like accurate figures concerning the fluctuations of

*The Perishing
Indian*

Indian population. No trustworthy estimates were made in the earlier day, either by the Indians themselves or by the white man; and such guesses as are recorded probably represented exaggerations of from four to tenfold. There are men familiar with Indian affairs who believe that there are as many Indians in the country to-day as there were when Columbus discovered America. Though most of us would doubt this, it is certain that there has

been no such rapid obliteration of the Indian as most fiction—and certain kinds of history—have depicted. He has survived his sudden plunge into civilization wonderfully.

But, in another sense, the Indian is perishing. Few realize how many of our red brothers there are, living in our sovereign states and surrounded by the white race, who are practically as pagan as the inhabitants of Africa or China. It would hardly seem credible that of the 300,000 Indians within the United States (exclusive of Alaska) over 50,000 may be classed as absolutely unevangelized. Nor are these figures a matter of imagination or hysterics; they have been carefully compiled, in many cases from actual count, by men who desire to get at the facts with a view to remedying them.

Mr. Kelsey's article on the Indians of California, which appears in the following pages, brings to view the condition of some of these unreached people. Such facts should convince us that the question of Indian evangelization is not a dead issue; but that much remains to be done, and must be done, if we are to clear our consciences in the matter. Ten thousand pagan Indians in a single state! Fifty thousand within the borders of our country! Here, in the shadow of a spiritual darkness, not under the blight of physical dissolution, may be found the perishing race.

THE farewell service to the missionaries who are going to their work in the foreign fields was held on the morning of August

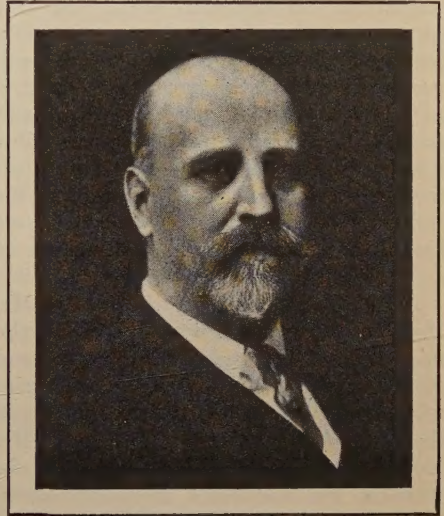
Farewell Service 10th. It consisted of a celebration of

the Eucharist, with an address by Bishop Lloyd. The chapel of the Missions House was crowded with reverent worshippers, and a goodly percentage of the outgoing missionaries were present.

The address of Bishop Lloyd made a profound impression. The following summary from *The Churchman* gives in substance the thoughts which the bishop emphasized:

"The men at the front of the Church's battle," he said, "might sometimes be confused by the noise of the conflict or even oppressed by the sense of comparative failure in the face of such great opportunity. But those who stood at a distance and witnessed their struggle knew of a truth that these were 'workers together with God.' We do not go," said Bishop Lloyd, "to save men's souls; Christ has already done that. We do not go to carry a civilization to those royal old Nations of the East. We go that men may know what their Father is like. When I know what my Father is like, all things—past, present and future—are clear and easy for me; and if to another man, who does not understand, I have shown what *our* Father is like, I have done the astonishing and eternal thing—I have been a partner in the purposes of the Infinite." But those at home could not only see the missionary's work in juster perspective. They could also furnish the stimulus of *noblesse oblige*. "The Church is thinking of you," said Bishop Lloyd to the departing missionaries, "you must not falter; the Church is praying for you, you cannot be discouraged; the Church believes in you, you must not fail." Because of such thoughts as this our representatives have stood fast. "At times," continued the bishop, "as I read their letters, I knew that they were faltering—and I was almost glad. Between the lines they seemed to say: 'The Church does not care, why should I? The Church does not give me the tools with which to work, why should I stay?' Yet they *did* care, and they *did* stay, as I knew they must; and I was glad, because men with bodies like mine, which clamored to be comfortable, and hearts like mine, which could grow discouraged, and a faith which, like my own, sometimes wavered, could say to that body, 'You shall *not* be comfortable, for I am going to set you a hard task'; could rally their soul's forces, and stand strongly on their feet, and fight a man's fight in spite of all. This is the inspiration which you, from your distant posts, send back to us."

JAMES L. HOUGHTELING, founder of the Brotherhood of St. Andrew, and from 1888 to 1900 its president, died at his home in Winnetka, Ill., July 28th. To him, *James Lawrence Houghteling* under God, more than to any other layman, has been due the great awakening of the Church's laity during the last twenty-five years. He restored to the men of the Anglican Communion an almost forgotten ideal of



James L. Houghteling

Christian citizenship and service. He combined in a remarkable degree the capacity for seeing visions of what men might be and do, the constructive ability to work them out in practical everyday life and the executive ability to rouse other men and set them to work. Thus he developed the vast latent resources of our laymen for missionary service among their fellows. In doing that he inevitably helped them to be more faithful Churchmen in all directions. Undoubtedly many a man who began to work for "the spread of His Kingdom among men," through the Brotherhood rules of prayer and service, has naturally come to realize that the Church's mission is to men everywhere—and not to

men only, but to nations and races. So the Brotherhood has helped to train and develop some of the most devoted members of the Church's mission staff at home and abroad, as well as some of the staunch supporters of the enterprise in the home parishes.

In 1894, during Mr. Houghteling's presidency of the Brotherhood, it responded to Bishop McKim's call for help by sending Mr. Charles H. Evans to Japan as its representative to aid the laymen of the young Japanese Church to undertake Brotherhood work. In this connection Mr. Houghteling wrote to a Japanese layman: "Our hearts are warm toward the young men of Japan, a nation whose intelligence, courage and patriotism are known to all men. Our hearts' desire is that they shall have all the blessings which we enjoy, and that the richest of all blessings, the knowledge of God and citizenship in the Kingdom of Jesus Christ, may speedily be theirs."

As a Churchman in the ranks Mr. Houghteling took his part in meeting the missionary obligations of parish and diocese, while individual missionaries who asked him for special aid rarely had their requests refused. In 1904 Mr. Houghteling took a leading place in starting the Laymen's Forward Movement of the Middle West and formulated the simple platform upon which it proposed to work. This movement has had an important part in making possible that larger participation in the Church's general missionary work that in recent years has characterized most of the Western dioceses.

The Church can ill afford to lose from her militant ranks, at the early age of fifty-four, a man like Mr. Houghteling. The recollection of his life and its achievements will long remain an inspiring memory.

THE treasurer's department cannot shut its eyes to the fact that it will probably be compelled to report to the coming General Convention a very serious deficit. How great this will be it

A Probable Deficit

is impossible to state, but probably not less than \$100,000. To this will have to be added the \$33,000 deficiency of last year.

Yet, depressing as this fact is, over against it should be set the statement that the total offerings thus far are greater than those of any previous year. That we are spending more money is a sign that we are alive, and that God is blessing our efforts. The man who would desire curtailment in the face of success, and who would counsel withdrawal from fields where God is abundantly blessing our labors, would show himself to be neither an earnest Christian nor a wise executive. The American Church cannot plead poverty; the sums asked on apportionment are not too great for any who want to give them, and congregations which even with difficulty and self-sacrifice give their full apportionment will testify that they have a return blessing in the deepened spiritual life of their parishes.

A Way to Help

But what of the present? Can nothing be done toward improving the immediate situation? That is for the Church to say. The Board is simply the agent of the Church and the treasury can disburse only what the Church gives.

Doubtless there are parishes and individuals who can do, and—when they hear the report to the Convention—will wish they had done, more. To such we speak. The books cannot be held open beyond August 31st. To do so would make the preparation of a proper report for the General Convention impossible. But the Treasurer will gladly receive throughout the months of September further sums to be credited to this year's account, and when making his report to the Convention will state the total of such sums as being in hand and applicable toward the reduction of the deficit of the present year.

This is an eleventh—or rather a twelfth—hour opportunity; and there are not a few who owe it to themselves, who are able, and who surely ought to be

willing, to better their record and aid the Church in her time of need.

It is hoped that our new Sunday-school department may result in a large increase of systematic missionary instruction in our Sunday-schools. At any rate, we are confident that Mr.

Our New Department

Gardner will present a perfectly workable and attractive plan for those who are willing to adopt it, and that it will fill a need which, if not so keenly felt as it should be, is none the less real.

Doubtless there are superintendents and teachers who do not recognize missionary instruction as being a necessary or desirable part of the Sunday-school curriculum. As a matter of fact, it is the very soul of all successful Sunday-school work, and in its essence is doubtless being inadvertently and unconsciously given by all faithful teachers. The purpose of a Sunday-school is the education of a Christian; a Christian is a member of a body; that body is the Body of Christ, and its purpose in the world is to make Christ known. By these steps we arrive inevitably at the missionary idea. In some form the missionary motive has underlain all real spiritual and ecclesiastical progress. But it is desirable to make definite, systematic and attractive this thing which has been too much in the background of our religious education, for from it will flow the inspiration of the whole.

All correspondence and questions in regard to these lessons should be addressed to the Rev. William E. Gardner, at 1 Joy Street, Boston, Mass.

As an incentive to the use of the lessons we offer THE SPIRIT OF MISSIONS at a special introductory subscription price to Sunday-school teachers. Clubs equal in number to the number of teachers in any school will be received at fifty cents each. Copies cannot be mailed to individual addresses but will be sent in one package to any address. Address THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York, N. Y.

THE committee to prepare a programme for the joint sessions of the two houses of the General Con-

Missionary Meetings at the General Convention

vention, when the Church's mission work will be reviewed and discussed, consists this year of the Bishops of Southern Ohio and Indianapolis, the Rev. Alexander Mann, D.D., of Boston, Dean Matthews, of Cincinnati, Mr. George W. Pepper, of Philadelphia, and Mr. Stephen Baker, of New York. The committee has had the help of Mr. George Gordon King and Mr. John W. Wood, who is acting as its secretary.

As the committee cannot bind the Convention to accept its programme in advance, all announcements concerning plans are subject to revision when the Convention meets on October 7th to consider the committee's report.

Following the report of the committee on the morning of October 7th there will be a brief presentation of the Triennial Report of the Board of Missions and its auxiliaries. Then there will follow an address by one of the secretaries reviewing the "Progress of the Church's Mission at Home and Abroad," and an address by the Treasurer of the Board, giving "Some Facts about Missionary Offerings." The morning will close with discussion and questions upon the report of the Board.

Reports of Our Leaders

In the afternoon the session will be asked to consider "How the Church Can Better Discharge Her Duty to the American People." Bishop Francis, of Indianapolis, Bishop Horner, of Asheville, Bishop Brooke, of Oklahoma, and Bishop Nichols, of California, have been asked to treat different aspects of this subject in twenty-five-minute addresses.

The Committee on Programme proposes that four other afternoons shall be set apart for the consideration of missionary matters. On Monday, October 10th, it is hoped that "Achievements and Opportunities in the Orient" may be re-

counted by Bishops Graves of Shanghai, Roots of Hankow, McKim of Tokyo and Partridge of Kyoto.

The third joint session is scheduled for the afternoon of October 14th, when "Special Forms of Home Mission Work" are to be discussed by Bishop Johnson, of South Dakota, speaking for the Indians, Bishop Guerry, of South Carolina, for the Negroes, and Bishop Rowe for the work in Alaska.

For the afternoon of October 17th the general subject proposed is "The Church's Outposts in the Island World." The speakers selected are: Bishop Restarick, of Honolulu, Bishop Knight, of Cuba, and Bishop Brent, of the Philippines.

The fifth and last joint session is planned for the afternoon of October 19th, when it is expected that the Church's work in Mexico, Porto Rico, Brazil and Africa may be outlined by the bishops in charge.

Other Important Meetings

Besides these distinctly official meetings there will be several others of great interest and importance.

On the evening of Sunday, October 9th, Bishop Morrison, of Iowa, is to preach the sermon before the Board of Missions. As September 25th marks the seventy-fifth anniversary of the consecration of Jackson Kemper as the first missionary bishop of the American Church, Bishop Morrison has been asked to commemorate the event by a sermon, more especially on the Church's work in the home land.

Four great missionary mass meetings have also been arranged for. They will be held in Music Hall, with accommodation for 4,000 or 5,000 people. The first of these will be on Tuesday evening, October 11th, with Bishop Vincent as chairman. The subjects and speakers are: "What the Church Can Do for the Western Frontier," by Bishop Robinson, of Nevada; "Brazil: The Land of Need and Opportunity," by Bishop Kinsolving, and "A Day's Work on the Arctic Trail," by Bishop Rowe.

On Thursday evening, October 13th, another opportunity will be given to hear the leaders in the Church's aggressive work. Bishop Tuttle is to preside, and the programme will include addresses on "The Orient's Open Doors—Will they Remain Open?" by Bishop Graves, of Shanghai; "The Church's Service to the Nation through the Moral and Industrial Training of the Negro People," by Bishop Strange, of East Carolina, and "The Call of the West to the Men of the Church," by Bishop Spalding, of Utah.

One of the most significant meetings of the whole convention should be that on Sunday evening, October 16th, under the auspices of the Laymen's Committee of One Hundred. While designed especially to give the laymen an opportunity to express their missionary convictions, the meeting will be open to all. The first address, it is hoped, will be made by Mr. Gifford Pinchot, of Washington, on "The Church's Mission an Enterprise for Busy Men." The other speakers are to be Mr. W. R. Stirling, of Chicago, on "Business Methods as Applied to a Man's Task," and Mr. George W. Pepper, of Philadelphia, on "America's Religious Responsibility for the World."

The fourth mass meeting will be especially for the Sunday-schools and will be held in Music Hall on the afternoon of October 16th. The plans are being arranged by the Rev. Dr. Duhring, special agent of the Sunday-school Auxiliary, and Mr. John W. Wood, on behalf of the Board of Missions, with the help of Sunday-school leaders in Cincinnati.

Of course, no gathering of the Church in General Convention would be complete without the great services and meetings and the many smaller and more informal conferences of the Woman's Auxiliary. The plans for these meetings are in the hands of the Auxiliary leaders and will be fully reported upon elsewhere in the *SPIRIT OF MISSIONS*.

THE SANCTUARY OF MISSIONS

BUT years rolled on—the sun beheld

Those savage chiefs again,
All gathered as at council fires,
Or leagued with peaceful men;

With laud and anthem rung the grove;

And here, where howled their yell,
I've heard their Christian litanies,
And old Te Deum swell.

And when the golden Easter came
Again they gathered there,
All eager for the Christian name,
And Christ's dear cross to bear.
Oh! forest-aisles, ye trembled then
Like fanes where organs roll,
To hear those savage-featured men
Outpour the Christian soul.

—Arthur Cleveland Coxe.

THANKSGIVINGS

"We thank thee"—

For the great names and the good service of those who have stood as the champions and friends of thy Red children in this land.

For the renewed demonstration, among an aboriginal people, of the power of thy gospel to renew the waste places of the earth.

For the shining examples of those who, though born in pagan darkness, have, by the revelation of thy truth, been transformed into the likeness of thy Son.

That by means of the conferences held this summer, more of thy children than ever before have been studying how better they may serve thee and advance thy kingdom.

INTERCESSIONS

"That it may please thee"—

To bring all those who are yet in paganism and ignorance to the knowledge of thee and of thy dear Son; especially the unevangelized Indians of this land. (Page 718.)

To raise up friends and helpers for those who are ministering to thy stricken children in mission hospitals; especially those among the Indian race. (Pages 743, 746, 764.)

To go with those who have gone forth in thy name to carry the light of thy truth into the dark places of the earth. (Page 719.)

To so move those who direct the religious education of the young that they may rightly instruct them in the mission of thy Church and inspire them to take their share in furthering of that mission.

To so govern thy Church with godly quietness and wisdom that she may be enabled in the coming General Convention to devise those things which shall be for thy glory and the salvation of all men.

To so direct the missionary instruction of the study classes at the coming General Convention that the minds and hearts of many may be stimulated to better knowledge and worthier service.

PRAYERS

FOR THE YOUNG

O GOD, who makest us think and do what is good, we humbly beseech thee to implant in the hearts of the young such gratitude for thy Gospel of Salvation as will manifest itself in earnest endeavor to bring others to the knowledge of thee and of thy Son, Jesus Christ; so that many may be brought out of darkness and the shadow of death into the glorious liberty of the children of God, to the praise of thy Name; through Jesus Christ our Lord. *Amen.*

FOR INDIAN MISSIONS

[Composed by Bishop Hare]

O MOST merciful God, who hast promised that all those who dwell in the wilderness shall kneel before thy Son; Remember, we pray thee, the Indian tribes of our land, and all those who have gone to them in thy Name. Guide and govern all those who are put in civil or military authority over them, that the people may lead a quiet and peaceable life in all godliness and honesty. Set up and strengthen thy Church among them, that they may all come to know thee, the only true God, and Jesus Christ, whom thou hast sent. Endue its ministers with heavenly love and wisdom, and make them ensamples to the flock. Hear us for the sake of thy Son, Jesus Christ our Lord. *Amen.*

THE INDIAN AND HIS PROBLEM*



Francis E. Leupp

NO man of the present generation is better fitted to discuss the important and delicate questions involved in what is generally called "The Indian Problem" than is the author of the interesting volume which bears the above title. For twenty-five years Mr. Francis E. Leupp has been intimately acquainted with conditions among our Indian tribes, and for five years of that time he stood at the head of the Government service. Without criticism or derogation of that which has been previously accomplished, it may be said that Mr. Leupp has contributed more toward the solution of this problem—so far as Government action can solve it—than any other man who has ever held the responsible position of Commissioner of Indian Affairs, and he properly dedicates his book "To Theodore Roosevelt, the President whose unwavering confidence and support enabled me to put into practical operation most of the policies advocated in the following pages."

Written in a clear and simple style, and avoiding statistical and other precise details, the book nevertheless gives in readable and attractive form a survey of the subject which the reader will find both delightful and profitable. It is not often that one is taken so intimately into the confidence of a man who knows his subject both inside and out—from the standpoint of the official, of the citizen, and of the Indian himself. Though the statement seems to us rather too modest, the purpose of the book may be best defined in the author's own words:

"My little volume is not offered as a contribution to the literature of ethnology, of jurisprudence, or of political science in the narrower sense of that term. It expresses no opinions but my own, and neither represents nor commits any other person, either in or out of public life. In short, it is simply a message of friendly counsel from a white citizen of the United States, proud of his country, and anxious to see the members of our dominant race do their full duty toward a weaker element in the population who were Americans long before we were."

I

By the insertion in his title of a single and somewhat unexpected word, Mr. Leupp has cleverly pointed out the road he believes must be followed. He writes, not concerning "The Indian Problem," as most men would have done, but "The Indian and *His* Problem"—which is a very different thing. As one reads on through the seventeen chapters which comprise the volume, the writer leads him more and more to the conviction that the problem is one which must be worked out *by* the Indian and not *for* him; that the white race owe to him an intelligent understanding, a sane sympathy, temporary protection against his weaknesses, even-handed justice and a fair chance to make himself a man and a citizen.

His opening chapter, on "The Indian as He Was," is a discriminating and illuminating word-picture. The author quotes with appreciation the phrase of the

* "The Indian and His Problem," by Francis E. Leupp, formerly United States Commissioner of Indian Affairs. Charles Scribner's Sons.

late Dr. William T. Harris, who referred to the Indian race as "Homeric children," and he shows the good qualities which underlie many of the traits which are so unintelligently, and sometimes savagely, criticised by writers upon Indian subjects. He gives us neither Cooper's Indian—the high-minded and statuesque hero of fiction, nor yet the Indian of the average school history—a bloodthirsty and devilish monster; but the real Indian as he is known, and can only be known, by the man who has seen beneath the surface and has lived near to him as friend.

He next shows us what happened to these Homeric children, and how the Indian as he was, became the Indian as he is—a person changed by his changed environments; the victim of a conquest which has brought him some good and much evil. This interesting parallel is drawn:

"Suppose a century or so ago an absolutely alien people, like the Chinese, had invaded our shores and driven the white colonists before them to districts more isolated, destroyed the industries on which they had always subsisted, and crowned all by disarming them and penning them into various tracts of land where they could be fed and clothed and cared for at no cost to themselves: to what condition would the white Americans of to-day have been reduced? In spite of their vigorous ancestry they surely would have lapsed into weakness of the mind and body and will, and become pauperized. No race on earth could overcome, by forces evolved from within themselves, the effect of such treatment. That the Indians have not been wholly ruined by it is the best proof we could ask of the sturdy traits of character inherent in them."

With the policy that would permanently shut the Indian away from contact with civilization and would perpetuate his status as a "ward of the Government" and a dependent upon the white man's bounty, Mr. Leupp has no sympathy. "We must end," he says, "the un-American absurdity of keeping one class of our people in a common lump. Each Indian must be recognized as an individual, and so treated, just as each white man is. We must strive, too, in every way possible, to make the Indian an active factor in the upbuilding of the community in which he is to live. The theory too commonly cherished on the frontier, that he is a useless survival from a remote period, like the sage-brush and the giant cactus, must be dispelled, and the way to dispel it is to turn him into a positive benefit."

This does not necessarily mean converting the Indian into a farmer, and certainly not the effort to make him something other than an Indian. From Mr. Leupp's point of view, to be the best kind of an Indian is to be something quite worth while. It means the possession of qualities and characteristics distinct and admirable—a contribution unique and useful to the general good of the Nation. His words are true of other races than the red when he says, "Nature has drawn her lines of race, which it is folly for us to try to obliterate along with the artificial barriers we throw down in the cause of civil equality. The man whom she has made an Indian, let us try to make a better Indian, instead of vainly struggling to convert him into a Caucasian." To the life of the frontier Mr. Leupp believes that the Indian who has been given an education which fits without unfitting him, can make a useful contribution; and work out thereby his own salvation, and in time that of his race.

II

The breaking up of reservations by the allotting of lands in severalty is the first step toward bringing the Indian out of that communistic and patriarchal state from which our own race emerged so many centuries ago; and a simple and practical education for Indian children is the second. This education should be such as reaches back into the homes, influencing the parents through the children; and we

are therefore glad to find that Mr. Leupp's experience does not lead him to commend the system of non-reservation schools.

For many years it has been the practice to send to the reservations representatives of institutions like Carlisle, Haskell and Hampton, who gathered children from ten years upward, sometimes cajoling and wheedling unwilling parents, in order that the scholars obtained might be as many as possible, since the Government paid a stated sum for the care of each. For five, or it might be seven or more years, these children did not see their homes, and when they did return to them it was too often as strangers, educated out of all harmony with the surroundings of their earlier life, and quite unfitted to take any useful place in the primitive community where they were born. For many of "the failures of education" which are reported—for reversions to type and returns to the blanket—Mr. Leupp justly says that we ought not to blame the Indian; "for it is his unbalanced white friends who are accountable." They have sounded in his ears "the benefits of an education" until he has become convinced that if he can obtain this thing "he will need only to sit still and spread his lap, and let fortune fill it with prizes." In which his dream does not so greatly differ from that of the ambitious white boy; but the white boy after graduation has some chance to use what he has learned, to find out how inadequate it is, and to add to his equipment that which may help in some measure to fulfil his dreams. Such chances do not come in equal measure to the Indian.

If there must be Indian boarding-schools, Mr. Leupp believes that they might better be on the reservations, where frequent returns of the children to their homes are possible, but he feels that the work done by the day-schools, which do not take the children away from their homes at all, has produced the better results, and he speaks with kindly appreciation of the service which has been rendered by many a little mission school in giving the elements of an education and laying the foundations of character. This has not been because they were better equipped or more thorough in their instruction than the Government schools—indeed, the reverse has been true—but because they began the new life as nearly as possible where the old left off, and also because, as he justly says, "a school is apt to be better conducted under private control than as a part of the Government machinery."

Boarding-schools cannot be wholly dispensed with among certain tribes which are still nomadic in their habits and whose homes are widely scattered, but Mr. Leupp declares them to be an anomaly in our scheme of popular instruction. He calls them "educational almshouses," where everything is given to the Indian pupil during his entire period of enrolment, thus fostering "an ignoble willingness to accept unearned privileges, with the result that in certain parts of the West the only conception his white neighbors entertain of him is that of a beggar, as aggressive as he is shameless. Was ever a worse wrong perpetrated upon a weaker by a stronger race?"

The remedy for this condition Mr. Leupp finds in the obliteration of exclusively Indian boarding-schools by throwing them open to the white race as well, and by requiring that some return be made for the education given. But most of all he believes in the simpler plan of the Indian day-school, with its schoolhouse and teacher's cottage, on a small farm, where reading, writing and ciphering can be interspersed with practical instructions in raising vegetables and milking cows, in mending fences and the care of poultry, in sewing, cooking, washing and ironing. "For," he says, "the Indian needs practical rather than showy instruction; the Gospel of Indian salvation, if I read it aright, puts industry at the top of human virtues."

III

We have given much space to the matter of education, because the author feels it to be fundamental, and insistence upon it permeates the book; but there are

other features which we must not overlook. Perhaps the chapters from which readers would be most likely to dissent are those dealing with questions of Indian Lands.

It is the assumption of many Indian advocates—an assumption not only unproved, but evidently considered as requiring no proof—that the whole country belonged of right to the Indian, and that every foot of it taken without some form of payment to him constituted sheer aggression—the insolent dominance of the race that had the strongest arm and the most grasping hand. But is this necessarily true? Mr. Roosevelt, in his “Winning of the West,” discusses this question, and shows that vast tracts—as, for example, most of Kentucky and Tennessee—were never inhabited by the Indians at all, but were used only as hunting-grounds and battlefields—a sort of debatable no-man’s land. It was impossible that the Indians of America, who probably numbered not over half a million when this country was discovered, and who, according to some reputable authorities, were not more numerous than the Indians of to-day, should have possessed and occupied the entire land. Daniel Boone and his comrades, after they had made their eight-months’-long hunt in Kentucky, had established as good a claim to the territory as any Indian tribe possessed, for none of them had done more than this.

This, of course, does not justify the wanton aggression which was often practised, nor the decree of exile which so frequently banished whole tribes from the home of their people. But it does not help the cause of justice or fairness to cry out against every instance in which the Government either removed a tribe or changed the terms under which its land was held. Many of the difficulties were inevitable, and Mr. Leupp holds “that what has been so sweepingly denounced as *A Century of Dishonor* might better be described, so far as the Government’s operations are concerned, as an era of mutual misunderstandings.”

He admits that there is something pathetic and appealing in the lament of an old Indian over the passing of the land of his ancestors into the hands of an alien people, but he points out that if large parts of our country were not to remain a wilderness, and if the Indian was ever to pass from the position of a nomad, roaming over vast fields, to that of stationary habitation and the development of the arts of civilization, such passing of the lands was unavoidable; and the most that could be asked of the advanced race was that it should deal justly with the backward races and give always a fair equivalent for the land which it invaded. “This,” he says, “I believe the Government of the United States has uniformly striven to do, in spite of the cupidity of many of its individual citizens.”

With the above statement some of us will hardly find ourselves in agreement, but we shall all agree with his conclusion that the Indian should be protected in the rights which have been granted him, and that “we should lay hold now on the means which are nearest to our hand, save all we can for the Indian, and nail it fast, while the times are still favorable for such an undertaking.”

IV

Of special interest to us are the chapters in which the author treats of “Missionaries and their Methods” and “Philanthropy and Criticism.” In the main his attitude is sympathetic, and no man appreciates more fully what may be accomplished for the Indian by religious and philanthropic agencies. But he also gives us many side-lights, with glints of humor now and then as he tells of the delicate situations in which he has found himself through the mistaken zeal or the narrow view of well-meaning people. His absolutely sound advice is that such agencies and individuals shall adopt toward the Government and its officials the attitude of confidence and coöperation, rather than criticism and suspicion.

It is pleasant to find in these pages the following statement:

"The best way to approach Indians with an appeal to consider Christianity is by furnishing them first with something on a level with their understanding, which they can and will use as a bridge to carry them into the domain of enquiry. The Catholic priests of old time who established their faith on the Pacific Coast, were experts in husbandry; they taught the Indians how to raise, harvest and preserve important additions to their food supply. The Society of Friends, in their operations in the Mississippi Valley, used to start model stores, carpenter-shops and like enterprises. The Mennonites of our generation have devoted much attention in the arid zone to agriculture and the improvement of water resources. The Protestant Episcopal mission to the Navajos set up an excellent hospital at Fort Defiance. Such illustrations show what I have in mind. If you approach an Indian with the bare abstract proposition that you are bringing him a religion better than that of his fathers, you must prepare for either resentment or indifference; but if you show him new ways of appeasing his hunger, or mend his broken leg, or save the life of his fever-stricken child, you have given him something which locks into his environment, as it were. When he sees you doing this for him, not once or twice, but continuously, wonder begins to stir in his mind as to what it all means. Then comes your opportunity for telling him that your religion is a religion of love; that it is founded on the idea that all human beings, of every name and race, are brothers; that you are trying to do him good because he is your brother and you love him. And so your chain of instruction can go on, one link being forged into another as fast as his understanding will open to permit it.

"A hospital I consider a better channel of approach than any other, because it accomplishes so many ends with one stroke. It confers a definite and palpable benefit upon the patient; it confounds the sneers and machinations of the native medicine men, when a sufferer they are unable to cure puts himself under the care of white physicians and recovers; it is the most potent instrument for uprooting superstition, because in all primitive religions the healing power is an attribute of divinity; it is an intelligible evidence of the superiority of Caucasian culture generally, and it paves the way for any further advances his white friends wish to make to the Indian. I have always encouraged the establishment of hospitals by private benevolence rather than by public appropriation. When set up by the Government, half their interest is lost. The Indian has had his moral perspective distorted so long by gratuitous favors from the Treasury that he is apt to look upon a Government hospital as he looks upon a Government ration-house, mixing contempt with his appreciation of it."

V

Mr. Leupp's final chapter gives his answer to the question: "What is to be the ultimate fate of the Indians?" He believes that they will be absorbed and merged with our own race. This will not necessarily come to pass by intermarriage, though he does not sympathize with the wholesale contumely which has been poured out upon "squaw-men" and "half-breeds." Some of the former have doubtless married Indian wives because of their land, but he suggests that these are not the only men who have married heiresses for the sake of an idle life, and he also adds that he numbers among his best friends in the West many a hardy, fearless pioneer, who is a true husband to an Indian wife, and a faithful father to his children. Concerning the latter, he says that the child of one white and one Indian parent normally inherits the shrewder and more self-seeking traits of his white ancestry, and,

therefore, is more open to the temptation to act as a go-between for white grafters bent on getting hold of Indian property. But he does not feel—as is often asserted—that the half-breed inherits the worst traits of both races. “In my acquaintance, which is large,” says Mr. Leupp, “the good mixed-bloods outnumber the bad. They stand up for the rights of their red kinsmen, while their broader intelligence saves them from irrational extremes. Moreover, it is not their ancestry which makes the vicious specimens what they are. We find the same over-reaching disposition among the better-educated, but normally ill-balanced members of all races, whether of pure blood or mixed. It is our common human nature, not Indian nature or white nature, which is to blame.”

But whether by intermarriage or otherwise, the merging of the Indian with the general population of the country is inevitable. “He is losing his identity hour by hour, competing with whites in the labor market, mingling with white communities and absorbing white pioneers into his own, sending his children to the same schools with white children, intermarrying with whites and rearing an offspring which combines the traits of both lines of ancestry. In the light of his new day, which is now so near its noon, he need not be an inspired seer to discern the approaching end of his pure aboriginal type, and the upgrowth of another, which will claim the name ‘American’ by a double title as solid as the hills on his horizon.”

VI

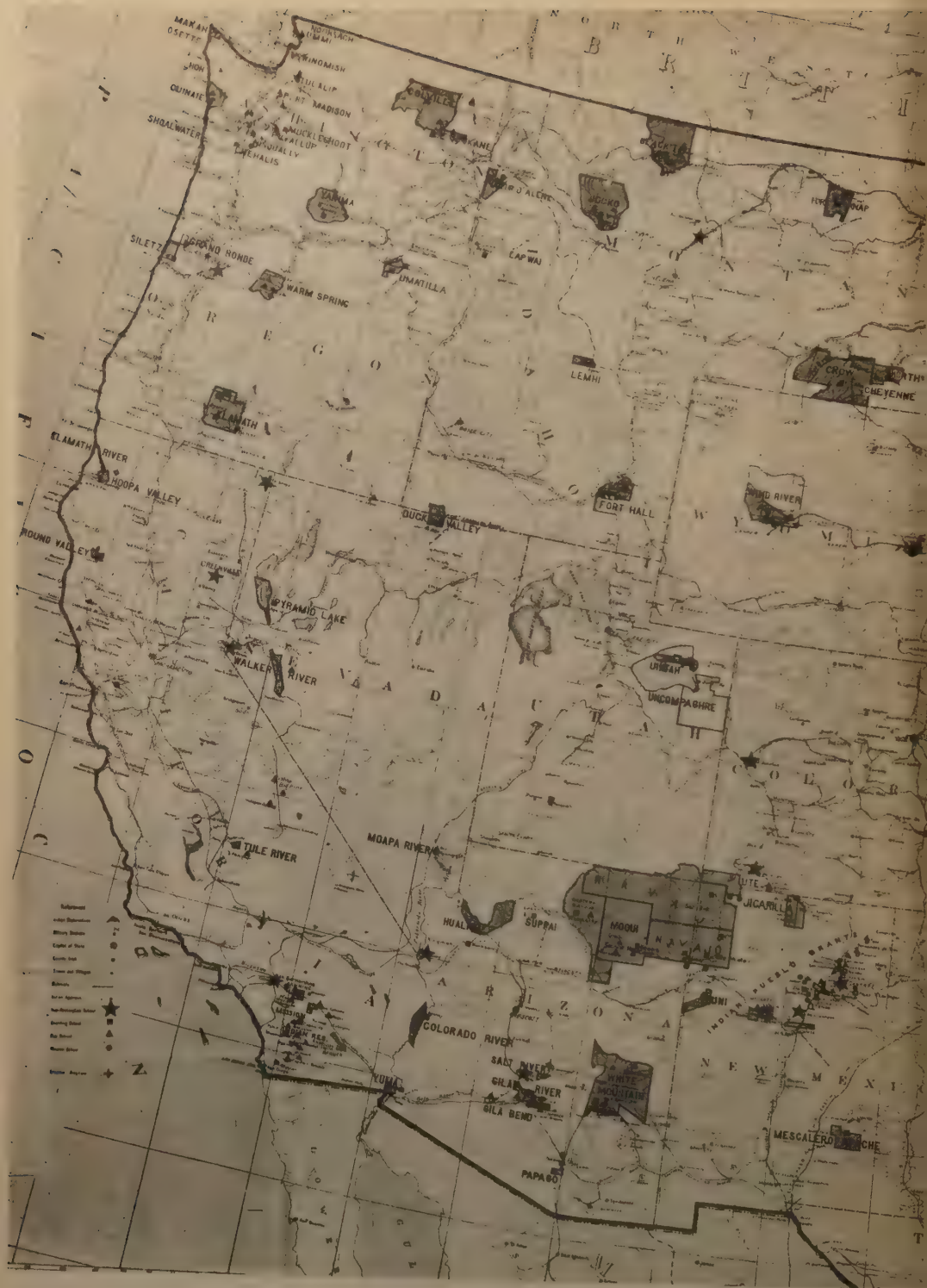
We have made a long review of this illuminating book. The volume will be welcomed by every student of Indian matters, and while not technically designed as missionary literature, it is such, in the best sense of the word. For it is written by a man of clear vision and large heart, who loves his fellows, whatever their color, and would help them to understand their heritage as children of the one Father and heirs of the kingdom of life.

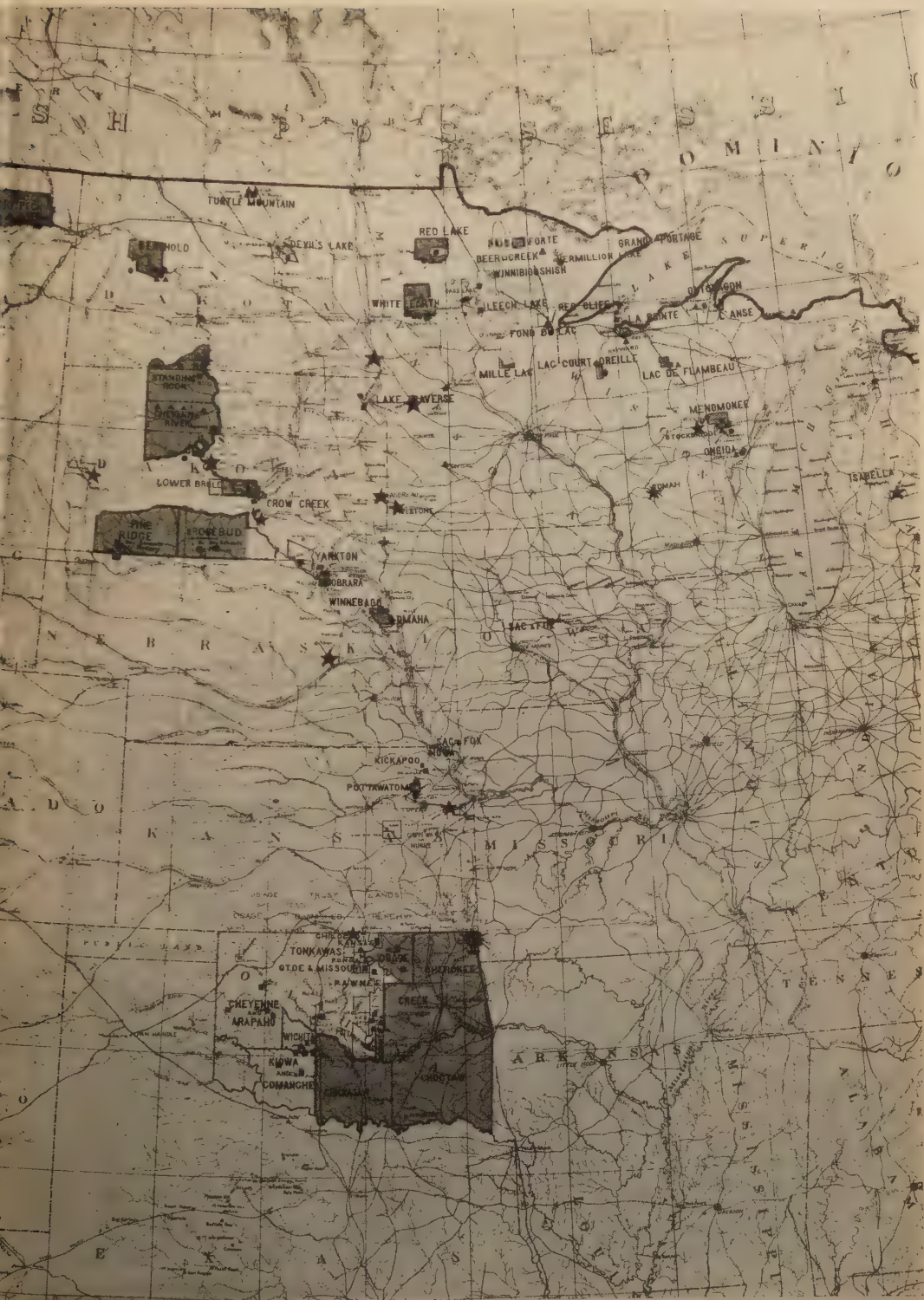
This review cannot be closed more fittingly than with the incident which concludes the book:

“As I put aside my pen,” says the author, “there comes to me the memory of another leave-taking. I had passed a whole day in an Indian council, arguing, urging, pleading, in an effort to induce the tribe to recede from what seemed to me an unwise stand. A battle of words in an unknown tongue had raged fiercely over my head, as the speakers who supported me and those who resisted fought the question out between themselves. The struggle ended in a victory for my champions.

“Meanwhile the day had waned, and the horses had been brought to the edge of the village preparatory to my departure. As the rank and file of the band pushed forward to shake my hand, one—tall, erect, dignified—remained aloof. He was a splendid-looking Indian, a proud figure among his fellows, who had fought me till overwhelmed, and then had surrendered with all the honors of war. When the last of the lesser men had dropped back and I had turned to go, he advanced and checked me. His face, though still earnest, had lost all its sternness. I read in it that he had put aside the animosities of debate and wished now to tell me so. Throwing his arm around me, he drew me toward him till we stood heart to heart, and then said with great impressiveness: ‘Farewell, my friend. Do not forget us. We have now only God and you!’

“To the readers who have been patient enough to accompany me thus far, and whose purpose toward the superseded race is neither robbery nor charitable exploitation, but honest, unselfish, practical help, I pass on his appeal.”





RESERVATIONS OF THE WEST
 Leupp, Commissioner of Indian Affairs, 1907

OUR FIRST FOOTHOLD IN ALASKA

By Archdeacon Stuck

Our mission among the Indians at Anvik was our first foothold in Alaska. It was planted in 1887 by the Rev. Octavius Parker and the Rev. John W. Chapman. The latter is still our missionary at Anvik, having seen wonderful changes in the twenty-three years of his service. The following description by Archdeacon Stuck, though written some little time ago, gives a vivid picture of this interesting mission. Miss Sabine, of whom he speaks, has recently been transferred to Circle City.

THE steamboat from St. Michael's made the landing carefully in the darkness, picking up the spot with her searchlight, and a couple of deck hands leaped ashore and tied her up. A skiff was launched from the other side of the boat, into which the purser with his mail-bag tumbled, followed by me with my valises. Then the searchlight was swung around up the Anvik River and trained upon the mission landing, and a couple of the crew pulled us quickly over the intervening quarter of a mile. The mail bags exchanged, the skiff as quickly returned. There was a blast from the whistle, a churn of the wheel, a shower of sparks from the smoke-stack, and the steamboat was swallowed up in the night.

The next morning disclosed a beautiful situation. The wooded bluffs rise sheer from the water till the point of the confluence is well rounded; then a series of terraces breaks the abruptness of the ascent, and the mission buildings are crowded, not unpicturesquely, upon two of the terraces. Built boldly of hewn logs, with broad bases where the loose earth and rocks have been confined by timber, they have that dignity which solid construction always gives. The prospect from the mission is wide and fair, stretching many miles up the Yukon until the great river sweeps around distant palisades. To the left, the sinuous Anvik meanders about its low, green islands, with the native village in the middle distance, and the purpling mountains whence it rises closing the

view. A summer fishing camp lies immediately before us, across the limpid water, with tents that once were white, and rows of split salmon that are still unmistakably red. Behind us the bluffs display everywhere the shimmering golden glory of the autumn birch, most beautiful of northern trees, intermingling with the dark green of the spruce.

The country is a 'sombre country at best. For eight months in the year it is a black-and-white country. It has its bursts of vernal and autumnal beauty. But they do not last long. When it comes to buildings, the country needs all the enhancement that art can give. A shingle roof with a mossy green stain, rough-hewn logs, or clapboards, with a dark-red stain, and window frames of white, would speak of care and loving interest, and would set a most wonderful example to the natives. Whenever a native gets hold of a little paint he proceeds to daub it on the palings around the family graves first, and then on his front door. A little free paint and every native village would blossom like a sea-anemone. Is there any generous paint dealer, of missionary impulse, who sympathizes enough with Eugene Field's aspiration "to paint, without restraint, creation redder still," to send us the material? Every traveller on the Yukon, wearied with the endless monotony of the prospect, would rise up and call him blessed.

Anvik is our oldest mission in Alaska. It has had twenty-three years of hard work, and there is much to show for it

that does not appear to the superficial observer. It is one of the cases where the present status cannot be judged at all, unless one is familiar with the *status quo ante*. I did not realize what had been done at Anvik until I came across a description of the native village fifteen years ago, by Mr. J. E. Spurr, of the first United States Geological Survey party to visit the interior of Alaska. He says: "The impression I carried away with me was one of extreme disgust. The whole place was a human sty, from which rose an overpowering stink. The houses were mere shacks, built of poles laid close together, with holes in the centre to allow the smoke to escape. All round the houses, in front, behind and along the paths, was ordure. Most of the people whom we saw had the appearance of being diseased; whole rows of the maimed, the halt, the blind and the scrofulous sunned themselves in front of the huts. We were glad to turn away from the most dismal and degraded set of human beings it had ever been my lot to see." Eight years before that time it was worse still. Even the "mere shacks" had not been built, but everyone lived underground, in darkness as well as in dirt. Of mixed blood, Eskimo and Indian, a hybrid race with the worst characteristics of both strains, near enough to the coast to have had the infectious acquaintance of the early voyagers and the Russian convicts. I do not know that a harder problem in civilization was ever presented to the devotion and patience of Christian missionary in any land.

To-day there are no underground dwellings and no shacks. The natives live in substantial cabins of logs or lumber, and sit on chairs and eat at tables. Around numbers of the cabins carefully-tended vegetable patches appear, and I was present at Mr. Chapman's distribution of seeds for next year to those who had made gardens this year. They were proud of their packages, and for the first time in my life I saw some use in the Congressional Seed Appropriation.

The smell, of which Mr. Spurr speaks so strongly, is not worse at Anvik now than at any native village. On entering any native cabin the first thing that strikes you is the lintel of the door—and that is no joke! I had many a bruise before I acquired the habit of stooping. The next thing is the smell. It is bad enough at first, but one gets used to it after a while. Mr. Chapman says the smell does not bother him any more, except at Christmas time, when some of the Eskimos from Unalaklik come over with seal-oil, and the young men and maidens purchase cheap perfumery from the trader. Given a cold Sunday, a red-hot stove and a crowded church, says Mr. Chapman, and the normal dried fish odor, combined with the festival reek of the seal-oil and the perfumery, is about as much as the stoutest stomach can stand. He says there have been times when he was glad that Christmas comes but once a year. After all, there is something to be said for incense.

All the transformation that has come to Anvik is the work of Mr. Chapman and his assistants. If Mr. Spurr could revisit the place he would admit that the missionary whom he saw walking on the beach took off his clerical coat to some purpose. It has been a long, slow business, and it is not finished yet. I wonder if other people realize as keenly as the Alaskan missionary realizes, the paramount importance of improvement in the conditions of life amongst the natives? We talk about their low standards of conduct; their low esteem for female virtue. How can it be otherwise? I have tied myself up in a chain of deductions that is adamant; I can see no escape from it; I am as certain of it as I ever was of anything in my life. Here it is: There can be no chastity without modesty, and there can be no modesty without privacy. I have gone over that again and again, and I hold that it is irrefragable. All the preaching and talking in the world will not have as much effect as the providing of an opportunity of privacy. I believe it is just as true of the Negro in the South as it is of the

Yukon Indian in the North. I believe it is true everywhere. Every step upward in material comfort among these peoples renders possible a step upward morally.

Besides the tremendous difficulties which the character and condition of the people imposed, Mr. Chapman's work has suffered from numerous other drawbacks. Constitutionally, the people seem peculiarly liable to disease, as Mr. Spurr's description would lead one to suppose. Twice the people have changed the site of their village, abandoning their old houses and building new ones, so that now the main village is about a mile away from the mission, but still the destroying angel seems to follow them. And the school has suffered greatly from the many deaths among the children.

The school has suffered from another thing—the unscrupulous competition of the Roman Catholic mission at Holy Cross, forty miles below. This place is the show place of the river, and along its own mediæval lines is admirably conducted. It has a staff of three priests, four lay brothers and six sisters. It has more ground under cultivation than is under cultivation at any other point in Alaska. It has horses and cows, a steamboat, a mowing machine and other agricultural machinery—and there are ninety children in the boarding-school. I want to say everything good about their work that I can, and there is very much that is good. I have met their boys working on steamboats again and again, and I found them intelligent, well-grounded in the rudiments of education, writing and speaking better English than nine-tenths of white boys of their age, though weak enough when it comes to figures, as is the case with most mission-bred boys. I visited the mission at Holy Cross, and was most courteously received. The priests struck me as gentlemen—foreign gentlemen, of course, for all the Roman priests I have met in Alaska are Frenchmen or Italians.

Some time ago Mr. Chapman found that the Holy Cross steamboat was coming up to his village, and that en-

deavors were making to take away his own children to the Roman Catholic school. So he went down to Holy Cross to remonstrate. He was courteously received, and listened to patiently while he made his plaint. He had never attempted any interference with their work, he had respected their territory, and he asked the same consideration at their hands. "But you forget, Mr. Chapman, the difference between our Church and yours," said the suave French ecclesiastic. "We are not leading people to perdition, and you are; that makes a great difference." "Now what could I say to that?" asks Mr. Chapman, with a flash in his mild eye. "I could not knock the man down, so I simply took my hat and wished him good morning."

It is necessary that we recognize the strength of the people we have to contend with for the lower Yukon Indian. They have an admirable organization, earnestness amounting to fanaticism, supreme self-confidence, and an undying hatred of any religious work not under their own auspices. They have unlimited numbers of men and women under vow of obedience. Think of the strength that comes from an unlimited number of women who do what they are told! If we are to hold our own and carry out our heavy responsibilities to the natives of the interior, I am coming to the belief that we must enlist the services of brotherhoods and sisterhoods.

I have wondered what might have been done at Anvik with six women like Miss Sabine—or Sister Bertha, as the natives call her. It is hard to write other than enthusiastically about her work. It is a most beautiful example of self-forgetful, patient devotion that no communion of Christendom could be other than proud of. Day after day that dear little lady puts her moccasined foot into the centre of a birch-bark canoe and gingerly takes her seat and an Indian boy paddles her over to the village. With her Bible story book under her arm and a black bag in her hand—I really believe it is a reticule,

the last of all its race—she goes from house to house and sits down beside the old aunties—they always remind me of Negro aunties—who whine and whimper their pleasure at her visit, and she tells them in their own tongue of the love of God and the wonderful things that He has done. The children gather round, the scrap-book is opened, and the pictures that never fail to interest are produced; and while I cannot personally testify to the contents of that black bag, I noticed that it went forth like one of Pharaoh's fat kine and returned like one of his lean ones. What a comforter she is! There was a poor old sick woman who had crawled out-of-doors into the sunshine, and had built herself a little fire, and had piled up a brush wind-screen, and there squatted, rocking and moaning. And Sister Bertha squatted down beside her on the ground, and took her hand, and talked to her in her strange, guttural vernacular—and how I did regret that I had left my camera at Fairbanks! Sister Bertha's success with the natives is the result of Sister Bertha's method, which is none other than Christ's method—the method of love. When she is not teaching she is visiting; and visiting or teaching I know that she is praying all the time. The children flock around her, and well they may, and even the most stolid and sullen—and Anvik excels in stolid and

sullen natives (I gave one boy a quarter just to see if he would smile, and he didn't!)—even the most stolid and sullen have a smile for her.

Fancy that dear lady keeping enough interest in her culture and her reading to send outside for "The Historians' History of the World," in I know not how many massive volumes; and when I had pounced upon it and eaten the heart out of its treatment of the Stuart period (inadequate as usual) what else should I find but Sven Hedin's latest book of Asiatic travel! I had scarcely done the first volume when I had to leave, but it will be a long time before I forget the pleasure that these new books gave me. And fancy Miss Sabine's keeping up like that!"

When I had finished preaching to the natives on Sunday, with Mr. Chapman as interpreter, he asked me to tell them something about the natives at the other missions, and one of their own number interpreted while I sketched my visit to our Yukon points last winter. But they were especially interested in what I had to tell them about the Tanana and the Koyukuk Indians. They held a discussion amongst themselves after I had done, and the upshot of it was that they promised to give \$1 apiece toward this work at Christmas. I was very much encouraged and pleased at this evidence of interest and sympathy.

IN THE LAND OF THE OJIBWAYS

By the Venerable H. F. Parshall



AND of the Ojibways Minnesota has always been, so far as the white man knows;

and they are names to conjure with which are associated with the early Christian work among those Indians. Kemper and Breck, Whipple and Peake, Gilfillan and Appleby, each gave of his splendid energies to build up the work among these red men.

First at Gull Lake in 1852, then at Crow Wing, and after 1868 at White Earth, the work was confined to a single mission for twenty-five years. The Rev. John Johnson (En-Ma-Gah-Bowh) was the only Indian missionary. That these early missionaries made their influence felt is evidenced by the opposition of the "traders." What part they may have had in the framing of the treaty of 1855, whereby a large tract of land was ceded



A TYPICAL INDIAN CHAPEL AT CASS LAKE MISSION

The Sunday-school is gathered in the foreground. The upper left-hand corner shows the old log church; the right-hand corner the missionary, the Rev. C. T. Wright, one of our Indian clergy

to the Government with the understanding that no liquors should ever be sold within its boundaries, we cannot fully determine, but it is certain that the opposition of the traders to that part of the treaty referring to the sale of liquor was directed against the missionaries. Too cowardly to fight in the open, the traders appealed to the Pillager Indians. The bell was shot down from its place over the mission chapel and the lives of the missionaries were so threatened that it seemed the part of wisdom to abandon the mission until quiet should be restored. We can easily imagine the sense of failure with which Breck and his associates must have turned their backs upon the work for whose upbuilding they had struggled through four years. If it is given them to know of the splendid institutions built upon the foundations which they laid in Faribault in 1856, and that the bell once silenced by heathen hands is now being rung on each Lord's Day by one of those same Pillager Indians to call his people to the worship of God, they must at length un-

derstand that "God moves in a mysterious way, His wonders to perform."

The policy of concentration for a quarter of a century more than justified itself. Archdeacon Gilfillan came to the work in 1872. For five years he was storing up energies to meet the demands for expansion. His first task was to learn the language. His next work was to gather around him certain young men and train them for the ministry. He also prepared a Service Book that was put into the hands of the people as they would accept it and as they could use it.

Between the years 1877 and 1880 several native deacons were ordained, and the work was extended to the Red Lake, Cass Lake, Winnebago, and Leech Lake Reservations, as also to other points on the White Earth Reservation. The chapel and school-house were placed side by side, and worked together for the uplift of these children of the forest who responded eagerly to the leadership of the "Paleface." But it was not long before the cry against "Government aid

to sectarian schools" was raised in the land, and because the Church at large failed to make a true estimate of her responsibility and her opportunity, the schools were given into the hands of the Government. The chapels and the schools still stand side by side, and the relations have usually been most cordial. Yet our hold upon the children is of necessity relaxed.

Our ministers have the privilege of going to the schools for one hour each week, and such of the children as desire may attend their instructions. So also on Sunday. The children who belong to the Church, and such others as express a desire to attend, are sent to church and Sunday-school. We must now reach the child through the parent, a much slower and more uncertain process than reaching the child through the school, and the home through the child. I mention this in passing lest some of our friends may feel that our advances of late have not been commensurate with earlier promises.

In the early days, when the reservations were far removed from civilization, and the missionaries and teachers were about the only palefaces known to the Indians, the white man was the best illustration of what we would have the Indian to be. It seemed the part of wisdom to ask him to accept the "white man's God" and the "white man's ways." Who could have dreamed that in less than a generation the literal following of such instruction would cause

the Indian to sink into depths never touched by him in his days of heathenism. I would not be unjust, nor would I make sweeping charges without acknowledging that there have been some splendid exceptions to the rule, yet we must recognize the fact that the vast majority of the white men who have had dealings with the Indians have had no reverence for God, have recognized no law, have been profane and dishonest, have looked upon the Indians, their persons and their goods, as their natural prey, and have not hesitated to make drunkards of men, women and children in order that they might more easily rob them of their virtue and despoil them of their goods.

The approach of civilization has worked other hardships to the Indian. Many of their sugar-groves and berry patches have been destroyed, and their meadows appropriated by others. Under the game laws of the State they may hunt and fish for their own tables, but may not offer anything for sale. To each Indian has been allotted 160 acres of land, but with his small knowledge, and usually less inclination for farming, the land represents no other value than what he can realize from the sale of it, or of the timber it bears. Fortunately the right to sell does not extend to the full-bloods, else the land-sharks would have had it all.

I have purposely painted the dark side of the picture first. We accept opposition as a challenge to greater activity, and take account of the obstacles placed in our way only that we may overcome them. I know not one of those who are standing on the firing-line who has ever thought of giving up.

Three of the men who were ordained in the '70's are still actively at work. Only last week we laid to rest one who for thirty years had spoken the Gospel of Divine Love to his people. With the exception of two men, whose impaired health compelled their resignations, our force of native missionaries has never been depleted except by death.

We have now twelve chapels in which



"No place like home"



An average congregation at the Church of St. Antipas, Redby

services are held regularly, and three other preaching stations. This work is at present in charge of five priests and one deacon working under the supervision of the archdeacon. This force we must increase as soon as possible. The call for the taking up of new work is urgent, but it must go unheeded until we are more secure in our present holdings.

The question is sometimes asked, "Are the Indian clergy really devoted to their work?" I can best answer this question by telling some things which I know to be true, and which might be duplicated many times. It was last November. A little girl was dying and wanted to see the missionary, who lived fourteen miles away. Although a fierce storm was raging, a messenger was dispatched to the home of the missionary. It was long after night-fall that the missionary returned from a trip that had entirely worn out his team. He learns of the child's sickness, stops at home only long enough to get a little food, and then sets off on foot. On his way he has to cross a bridgeless stream. Without a moment's hesitation he plunges into the water, nearly waist deep, crosses the stream, and with cloth-

ing frozen stiff goes on several miles to his destination. He reached the bedside of the child at 3 A.M. The knowledge of that experience came to me, not from the missionary, but from others. He had done what he felt to be his duty, and thought nothing more about it. The same self-forgetfulness and devotion is evident among all our missionaries in this work.

In spite of the temptations to which they have been subjected, most of our members have remained true to their Church. The services are always well attended, and the evidences of reverent devotion are not more marked in any of our white congregations. Quick of visual perception, the Indian is by nature a ritualist. He seems stolid, but that is the result of his training and his environment. In reality he is emotional, and loves expression. He believes in his religion, and he talks it to others.

In conclusion, let me say that we who know what has been, and is being, done by the Church among these poor red people, believe not only in the work, but in the people. Give the Indian a square deal and he will prove himself worthy of it.



SACRED TEEPEE OF THE ARAPAHOES

Wherein is kept the sacred pipe called "The Chariot of God"

SOME INDIAN FOLK LORE

By the Reverend John Roberts

FORTY-TWO years ago, in the Big Horn Mountains in Wyoming, a little Arapahoe Indian boy was born. The tepee that sheltered him was pitched with others in a beautiful valley in which game and fish were plentiful; and, in their season, berries and roots. The Arapahoes being great hunters, there was no lack of good things to eat at the camp-fires. They had plenty of buckskins and pelts to wear, and hides for moccasins and tepees. One might suppose that this little Indian boy had a happy home and pleasant place to live; but it was not so, for in addition to many other dangers there was the constant peril of attack from hostile Indians who were hovering around. Brave and wary as the Arapahoes were, many a time was the camp

raided—their men killed and women and children carried off by enemies to other tribes—so that it was a fortunate thing for them when, in 1878, by the pressure of a strong military force, the United States Government compelled them to give up their roaming life in the hunting grounds, and to settle down on the Shoshone Reservation under the protection of the soldiers at Fort Washakie, Wyoming.

The little boy referred to was about six years old when he came to live on the reservation. Being a bright, thoughtful lad, the medicine men took pride in teaching him the past history of the *Henauanauānauan* (chosen people), as the Arapahoes call themselves, and all their ancient lore. The sacred order among them, the *Jenejehenane*—



An Arapahoe lad in native dress

corresponding to the Levites of the Jews, has preserved a wonderful store of traditions that reaches back far into the dim past. Through this sacred society he learned that long, long ago, when the Arapahoes lived on the "old earth," their country was taken, they themselves cruelly treated, and their children slain by a people they call the *Neanthan* (Gentiles, aliens). That to escape oppression they left the "old earth" and came to this "new earth," crossing over on frozen water, somewhere in the far northwest. That while they were crossing the ice broke up and the bulk of the tribe was drowned; that the remnant which had not reached the water returned whence they came, while the few who had reached land on this side, after bewailing their great loss, continued their journey, travelling toward the South. (The Arapahoes call the South "Down below"—the North "To windward.")

They had with them in their journeyings only two kinds of animals, dogs and reindeer; but as they travelled on they found other animals, hitherto un-

known to them, to which they gave descriptive names—"noisy animals" (buffalo), "big horns" (mountain sheep), and other strange creatures. By and by they discovered other people who had preceded them to this new world. These lived in lodges made of grass, and to them they gave the name of *Hewau-chawauthe* (those who live in grass wigwams). These people called themselves "Sho-shones"; (*shont*, abundance of, *shonip*, grass), but by the sign language they gave them the designation of "Snake Indians," because they ate snakes.

Later, as they journeyed on, they found other inhabitants who have now all passed away. These lived in the rocky cañons and hills. They were very short of stature—not taller than small children, but they were powerfully built, and very strong. They named these "little catchers," because they could trail an Arapahoe like a wolf, and when they had caught up with him they would kill him with poisoned, flint-pointed arrows, and carry his body off to feast on, for they were cannibals. Many strange stories did they tell him of these pygmy aborigines, indicating that they were human beings of a very low type mentally, though strong and of great endurance physically.

Then the elders of this sacred order told the boy of many ancient customs and ceremonies handed down to them by their "grandfathers" before them. They taught him how to drink water in a way no other people can, by putting his hand to his mouth and literally lapping it, "as a dog lappeth with his tongue." They told him of the ancient custom of plucking off the moccasin to give as a pledge. Of the propriety of uncovering the feet on holy ground. Of the duty of a man to marry his brother's widow. He saw the old men beating their breasts when in distress, sprinkling ashes on their heads; clothing themselves with the poorest robes when in sorrow, and bewailing their dead with great lamentations. They told him of the offerings to be made with incense and prayer in the



ARAPAHOE SUN DANCE

high places, of the offering of a piece of the skin of the fore-arm held up toward the northwest, the sacred quarter whence they came, as a ransom in case of severe illness of a son. They told him of the great sacrifice, made once in every generation, when all the men of the tribe offered themselves in solemn assembly, with bowed heads, before the custodian of the Sacred Pipe, and one of them was chosen by him to die for the people. They told him the history of that sacred pipe, which takes many, many days to tell. It is called the *Si-eja* (the flat pipe) because it is flat in appearance, and it is called *hodde Jevaneauthau* (the chariot of God) because the spirits (shades) of dying Arapahoes gazing on it are carried safe to "Our Home." It was given to the first Arapahoe by *Hejevaneauthau* (the Strange Being on High, which is their name for the Creator); when he created the earth. The elders told the lad that he must regard that pipe with awe, as being most holy, for it was the token of God's care for His chosen people, and it had led them in their pilgrimage through the ages. In the place where it rested there they pitched their tents—when it moved, they journeyed with it. At all times, in behalf of their people, it had "worked wondrously" even to this day.

The elders told him that the *Hendu-nauānau* (they cannot even pronounce

the word Arapahoe, "Nap-a-au" is the nearest that they can come to it) were the first created people; that for them the earth was made. This is their story of the Creation: In the beginning the earth was covered by the waters of a flood, except the topmost peak of a high mountain, on which sat the first Arapa-



Blessing by an elder

hoe, weeping. Looking up, he saw *Jevaneauthau* coming to him, walking on the water. Being asked why he wept, he replied that he was lonely and homeless. *Jevaneauthau* then commanded a dove to find a country for the Arapahoe. Returning after a fruitless search the dove said, "The water is over all." A turtle was then bidden to go on the same quest. It dived at once into the water and presently brought up some mud in its mouth, and said, "The earth is under the water." *Jevaneauthau* then said, "Let the waters flow away to the big seas and let the dry land appear." Immediately a beautiful vision of mountains and valleys, hills and plains appeared before them, fresh and green as in spring, and He turned to the Arapahoe and said, "All this is for you and your descendants forever." Then as they walked about in this beautiful place, *Jevaneauthau* threw some pebbles in a deep lake. Seeing them sink into the depths the Arapahoe cried: "Oh, are my children to die?" To comfort him *Jevaneauthau* handed him the flat pipe, and said to him, "Preserve this most carefully, for it will be through the ages to your children during life a guide and blessing, and when they die it will carry their souls safe to 'Our Home'; and when at the last it wastes away their dead bodies will rise again, and then, with the great hosts of the dead, I, the Deliverer, will come from the Northwest to be Chief over my people for ever. Be kind to your friends, fight bravely your enemies. Farewell!"

With his mind full of such teaching, instilled into him from his earliest childhood, this Arapahoe boy one day, twenty-five years ago, stood watching the Indian pupils harvesting the grain on the school farm. Seeing a gap in the line of workers he threw off his blanket and unbidden, worked until evening. At supper time a suit of clothes was given him, his braided scalp-lock and long black hair was clipped by one of the older pupils, and he was enrolled as Michael—it being the feast of St. Michael and All Angels. He was a studious and apt pupil, but it was a long

time before he would condescend to use English—the aliens' language—or to accept his religion, but under the instruction of the Rev. Sherman Coolidge and of his fellow pupil, Fremont Arthur, and others, he at length believed and became a Christian.

He received baptism, in due time was confirmed and became a communicant. He thought that even in the heathen religion of his forefathers the truths of God could be dimly traced, and that their *Jevaneauthau* is Jehovah, but that they in their wanderings had lost the truth. Anxious that his people should have the word of God in their own tongue, he, with great care and diligence, translated the Gospel of St. Luke into Arapahoe. This was published by the American Bible Society. After the death of the native evangelist, Fremont Arthur, seeing another gap in the harvest field, he again, unbidden, stepped forward into the vacant place, and carried on the work faithfully until he, too, was called to "Our Home." His faith in Christ's redeeming love was not weakened by the reverence with which, to the last, he regarded the sacred pipe which had for so many generations been the token to his people of God's guidance and protection.



Michael White-hawk revising his translation



"JAROPVILLE"

This name will not be found in the postal guides, and may never appear on any map; but here lives Jarop, and here our missionary goes on her errands of mercy

SOME OF MY UTE PATIENTS

By Mary Latimer James, M.D.

IN the dry, invigorating climate of the Uintah Basin one might suppose illness would be rare. But the shiftlessness of the population, combined with a disregard for all the laws of hygiene, including cleanliness, make our Ute Indians a prey to all manner of disease. Even in a *wickiup* (tent) it is possible to exclude fresh air and to build a hot, smoky fire that will raise the temperature to summer heat even when the thermometer outside hovers around zero. Thus the germs of tuberculosis gain a foothold which they do not relinquish during the hot summer months, when their victims naturally seek the fresh air. Diseases of the skin and eyes also abound, due largely to filth and contagion.

The Indians have long had a friendly feeling for our missionaries out here. Consequently, on my arrival last fall, I

found them far more ready to place confidence in my medicines than I had expected. Few of them can be trusted to carry out a treatment alone, but they nearly always let me do what I want to do for them.



"The box-clinic"



Little patients on the porch of the mission house

Already many are beginning to come here to be treated in the clinic, which I furnished almost entirely with cases, shelves, etc., constructed from boxes. My up-to-date, white-enamelled operating table lends a pleasing variety to the otherwise crude aspect of the room.

At present we have two little Indian patients staying with us—one with tuberculosis of the knee and the other with hip-joint disease, probably also tuberculosis. During the day they hobble around on crutches, one pair made by me from my usual source of lumber—boxes. At night one of these little girls sleeps on the porch by Miss Canfield's window, and the other in a tent close to my door. Two other Indian girls, one an orphan and one motherless, are spending the summer vacation with us.

But the greater part of my work is done in the camps. This old man, decked in feathers, is one of my special friends. One night he called me to his tent in terrible agony as a result of eye treatment from an Indian "medicine

man." Apparently the alleged doctor had scraped his eye-balls with rough grass—a not infrequent procedure among these skilled physicians. At any rate, the results pointed strongly to this treatment. Now the old man comes to me quite frequently, and I visit him in his distant camp when possible. Happily, he is improving, though slowly.

The healthy young Indian man, standing beside a typical Ute cook-stove, is a policeman whom I treated this spring for eye-trouble. When I was urging a squaw to let me take her picture he stalked forth proudly, asking me to take him and tell people I had made him well.

The squaw, who finally posed for me also, has had trachoma for ten years. By constant effort I am able to keep what remains of her eyes in fair condition, but I cannot hope for a cure. She is very ignorant, and so can do little to help herself. As she has now moved to a



"The old man with feathers"



A STURDY POLICEMAN

"He stalked proudly forth asking me to take him, and to tell people that I had made him well"

camp about four or five miles from here, over a dreadful road paved with huge cobble-stones, I can no longer visit her daily, as I used to do.

The chubby papoose, held up so proudly by her mother, scarcely resembles the poor, little pneumonia patient whom I almost despaired of last winter. For a while I went to see her twice a day, each time scarcely daring to hope I might find her alive when I reached there.

The group of wickiups, with sage-brush in the fore-ground and mountains in the rear, is the home of several of my patients, relatives and connections of a fine old Indian named Jarop. One of them is Evangeline, the little girl, who, though so young, is the mother of a beautiful little papoose. Evangeline was my first Indian obstetrical case. The other day her mother asked me my first name, suggesting that she give it to the papoose. As my name is Mary, it

gave me another opportunity to tell the old story of the Virgin Mary's little Son, Jesus Christ, whom His Father, the Great Spirit, sent down to earth to teach men how to live and to help one another.

The Ute is so low in the scale of civilization that I fear it will take a generation or two to change the tribe to any great extent. Yet it is possible even now to help these Indians a good deal in their illness and trouble, and to do a little to point them to the Saviour of the world.



Weitch's squaw, who had trachoma for ten years



The chubby papoose who was cured of pneumonia



GLADE CROSS AND HOSPITAL

THE UNCONQUERED SEMINOLES

THE Seminole Indians, now resident in the Everglades of Florida, are the remnant of a once powerful tribe. Their origin seems to be indicated by their name. The word "Seminole" means "Seceder," and there is reason for accepting the theory that they are a branch of the Creek Nation, who left the main tribe before Indian history began to be written.

No Indian tribe has had a more gallant or a sadder history. From the beginning they withstood the encroachment of the white man, and were the victims of that terrific campaign which made a name for Andrew Jackson, but which, it is to be feared, was waged chiefly as a war of aggression, and for which even the Government of the United States—never too particular about its treatment of Indians—was unwilling to assume responsibility.

The incidents of this campaign had furnished cause for an undying enmity between these Indians and all white men,

and the smoldering fires broke out again in 1835, when the second Seminole War was fought. In his life of Thomas H. Benton, Theodore Roosevelt says, concerning this war:

"The conflict with the Seminoles was one of the legacies left by Jackson to Van Buren; it lasted as long as the Revolutionary War, cost \$30,000,000, and baffled the efforts of several generals and numerous troops, who had previously shown themselves equal to any in the world. As is usually the case in Indian wars, there had been wrong done by each side; but in this instance we were the more to blame, although the Indians themselves were far from being merely harmless and suffering innocents. The Seminoles were being deprived of their lands in pursuance of the general policy of removing all the Indians west of the Mississippi. They had agreed to go under pressure, and influenced, probably, by fraudulent representations; but they declined to fulfil their agreement. If they had been treated wisely and firmly



CHIEF JUNIPER

they might probably have been allowed to remain without serious injury to the surrounding whites. But no such treatment was attempted, and, as a result, we were plunged into one of the most harassing Indian wars we ever waged. In their gloomy, tangled swamps, and among the unknown and untrodden recesses of the Everglades, the Indians found a secure asylum; and they issued from their haunts to burn and ravage almost all the settled parts of Florida, fairly depopulating five counties. . . . The great Seminole leader, Osceola, was captured only by deliberate treachery and breach of faith on our part, and the Indians were worn out rather than conquered. This was partly owing to their remarkable capacities as bush-fighters, but infinitely more to the nature of their territory. Our troops generally fought with great bravery, but there is very little else in the struggle, either as regards its origin or the manner in which it was carried on, to which an American can look back with any satisfaction."

As a result of this second Seminole war a majority of the tribe were transported to the Indian Territory, where over 2,000 of them live to-day, but a small band defied their antagonists to the end, and retreated into the fastnesses of the Everglades, carrying with them few memories of the white man which were not associated with dread and loathing.

There they are to-day, 400 of them, scattered through the impassable Everglades and subsisting as best they can. These aborigines early attracted the attention of Bishop Gray, and he established a mission among them at Glade Cross, far in the centre of the Everglade country. Here we have a hospital under the care of Dr. W. G. Godden.

These are perhaps among the most intelligent and moral of the Indian "remnants" of our country. Their conversion to Christianity is said to have been begun by a woman. A correspondent tells us that "Miss Flossie Tippins, a native of South Florida, and reared near the Seminoles, married Bill Brown, an English sailor who deserted his vessel at Key West and landed years ago at Fort Myers. They settled near the Indian hunting-ground, eighty miles southeast of Fort Myers, and opened up a small trading post. Bill Brown and 'Queen Flossie,' as she was called, have been there all these years, and to-day are the only traders that command the respect and confidence of the Indians. Flossie has learned their language and gained their confidence; she found them the only tribe of Indians who observed their native customs and clung to the religion of their ancestors. Missionaries had been sent to them by Baptists, Methodists and others, but not until Flossie embraced the Episcopal faith would an Indian see religion in any other light than that of their forefathers. She induced the Rev. Henry Gibbs, an English clergyman, to accept a charge among them, and for years he ministered to their spiritual needs."

Mr. Gibbs's health failed, and since his departure others have ministered to the

Seminole; but, most of all, their friend is their bishop, who believes in them firmly, and speaks most strongly of their Christian possibilities.

It is a hard and self-sacrificing work which must be done to win them, but "the Big Man" (their designation for Bishop Gray) goes often among them. Upon a recent visit he tells us that "a congregation of more than a hundred bucks, squaws and piccaninnies were present at a service in the open air, when they not only listened to a sermon in simple and plain language, which many understood, but also witnessed the baptism and confirmation of some white candidates, there, seventy miles beyond Fort Myers. Convinced, at last, that we are not helping to have them caught and sent to Oklahoma or Indian Territory, they have had a meeting of the council, and commended us all as their *true* friends, and authorized *all who desire* to come to us for instruction, baptism and full membership. God be praised for the manifest advance! Already, a sub-chief leading the way, baptisms have commenced, and a number are being prepared for the Holy Rite of the Laying-on of Hands."



IN THE EVERGLADES

THE CHURCH AND THE IROQUOIS

By the Reverend William B. Thorn

EVERYONE knows something of that remarkable confederation of tribes whose council fires once flamed across the State of New York from the Hudson to Lake Erie. The Mohawks, Oneidas, Cayugas, Onandagas and Senecas were "The People of the Long House"—a reference to the form of their council lodges—or, as some writer has appreciatively called them, "The Romans of America."

It was among these splendid and somewhat civilized tribes, with their settled towns, palisades, forts, methods of agriculture and codes of law, that the

Church began her first Indian work. The Society for the Propagation of the Gospel in Foreign Parts was but three years old when a missionary was sent, in 1702, among the *Onionta-augs*, "The People of the Stone"; or, as we have anglicized it, "The Oneidas." Seven years later we find four Iroquois sachems crossing the ocean to present an address and take belts of wampum to Queen Anne, saying, "Since we were in covenant with our great Queen's children we have some knowledge of the Saviour of the world. If our great Queen would send some to instruct us they would find

*Bishop Hobart*

a most hearty welcome." As the result of this, translations of the Bible and Prayer Book into Mohawk were undertaken, and the work begun among the tribes was extended. This was carried on with varying success. One mis-

sionary reported a congregation of 500, with fifty communicants, but later the conditions of the French and Indian War and the Revolutionary struggle proved temporarily disastrous to mission work in many places.

While the rest of the Iroquois sided with the British, the Onondas—largely through the influence of their great chief Skenandoah and the Rev. Samuel Kirkland, a missionary among them—maintained the cause of the Colonies. This is the continuous record of the Oneida people in every war from the Revolution to that with Spain—they have been loyal to the Government of the United States.

Shortly after his consecration as Bishop of New York, in 1811, Bishop Hobart revived the work among these people, appointing as a catechist and lay reader, and finally advancing to the diaconate and priesthood, the Rev. Eleazer Williams, who in after years convinced himself that he was, and was believed by many reputable people to be, the lost Dauphin, Louis XVII of

France. It was under Eleazer Williams that in 1823 the majority of the tribe removed to Wisconsin, taking up their abode on a reservation near Green Bay. Here, in 1825, they erected the

first church in the Northwest Territory, a quaint log structure, and called it (after their well-loved friend, the Bishop of New York) Hobart Church. This in time gave way to a frame building, and that in turn to the present stately and massive stone church, which holds 800 and is often uncomfortably filled.

The Rev. Eleazer Williams continued for some years his faithful and self-sacrificing work among his people, but into the quiet life of this pioneer missionary there came the dazzling flash of ancient royalties and the haunting echo of past cruelties. It was no true kindness which urged him to believe that he was a scion of the Bourbon race. The thought became a will-o'-the-wisp, which he followed through an uneasy life to an unhappy end.

After him came a line of faithful missionaries, who each in his day labored for the Christianizing and civilizing of the tribe. Conspicuous among these

*Eleazer Williams**The Cross on the Hilltop*



HOBART CHURCH, ONEIDA MISSION

was the Rev. E. A. Goodnough, who for thirty-six years was their faithful friend and pastor. Under Fr. Goodnough the stone church and the mission house were built, and among the people whose loved friend he had been through so many years, his body rests in the hill-top cemetery, where practically every stone bears an Indian name.

The Rev. Solomon S. Burleson succeeded Fr. Goodnough as priest of the mission. He added to the church its chancel, and in response to an impera-

tive need built the hospital. After seven years of most arduous service—not only as priest, but as the physician of 2,000 persons scattered over a reservation nine miles by twelve—he succumbed to a disease which was undoubtedly accentuated by overwork, and thus a second missionary laid down his life for the Oneidas, and slept on the hill-top among his people.

Concerning one other of the clergy who have ministered to the Oneidas we must briefly speak. He, too, rests in the Oneida burial ground, but it is the soil of his fathers. Onan-gwat-go (better known by his English name, Cornelius Hill) was hereditary chief of this people, and exercised great influence among them. From the time of his young manhood he was an interpreter and catechist, and under the Rev. Fr. Burleson he was made a deacon. Later he was advanced to the priesthood—the first of his tribe to reach that honor. After long years of faithful service he was called to his rest in the winter of 1906-7, thus closing a life devoted to the upbuilding of his people.

Since the death of the Rev. Fr. Burle-



The Mission Hospital



The Mission House

son, in 1897, three different white missionaries have labored among these people and much material progress has been made.

The Oneidas are a growing tribe. The rate of increase is not large—last year the births exceeded the deaths by fifty-four; but still it is an increase, and the Church's responsibility becomes greater each year. The official census of last year showed 2,259 persons connected with the tribe. Of these considerably over 1,200 are adherents of the Church and between 500 and 600 are active communicants.

The mission

work is many-sided. The Church, of course, ministers to the spiritual needs of the Oneidas, but she seeks to advance their social interests and to help their physical wants. In the great stone church, named for the noble Hobart, there are three services each Sunday and one on Thursday. All the feasts and fasts are also observed. These services are well attended; on Sunday morning, at eleven o'clock, there is always a large congregation of earnest worshippers.

The Sunday-school is held in the Government Building. Only our own children attend, and no attempt is made to proselyte. This is under the care of the Sisters of the Holy Nativity, the missionary visiting the school twice each month, when he catechizes the pupils and gives an instruction. Religious instruction is also given, by one of the sisters, in our parish school.

The parish hall is a great factor in our work. It is the home of the guilds, the band and the library. Here entertainments are given from time to time and marriage feasts and social gatherings are held.

The hospital has been, and is, a great benefit to the people. It was built by



*Cornelius Hill—
Last Chief and First
Priest of the Oneidas*

the Rev. Solomon S. Burleson, and certainly should be sustained as a memorial to this noble man who laid down his life for his flock. At present, owing to the lack of funds, but few patients can be accommodated. We cannot go into debt. But it is hoped that in the near future some friends of the Indians, in view of the good accomplished by the institution, will rally to its support. Outdoor relief is carried on by the missionary so far as his limited resources permit. Formerly boxes of provisions, etc., were sent for the work and for the hospital, but during the past year nothing of this nature has been received.

The Guilds, Woman's Auxiliary and Junior Auxiliary meet regularly and are active and enthusiastic. The women give gladly of their time and work, making quilts and garments; these are sold to raise money, chiefly for the pledges made to diocesan and general missions.

There is a creamery in connection with the mission. This is not a good investment looked at from a business

standpoint, but it helps the Indians. Of late years new creameries have been started around the edge of the reservation, and ours, of course, can have only a limited patronage. It has, however, taught the people much, and its support is not in vain.

The present missionary, with the greatly reduced gifts, cannot carry on the work as it was carried on in times past. More funds should be placed at his disposal. Conditions are rapidly changing. New needs are springing up. The people are increasing in numbers, and there is no corresponding increase in their resources. They look to the Church for aid in their necessity. Hitherto she has not failed them; will she fail them now?

The bishop-coadjutor has just made a visit to the mission and he had a delightful day. The accompanying picture will show how the Indians welcome their bishop. Nor is it by brass bands and processions alone that they show their appreciation. The church was filled, and forty-seven were confirmed.



ESCORTING THE BISHOP FROM THE STATION TO THE CHURCH

The Indians have what amounts to a genius for music. Instruments are handed down from father to son, and there are sometimes three generations in the same family who can play. It is not unusual at public gatherings (where the band is always present) to see one set of men lay down the instruments and another entirely new set take them up and go on, and when these are fatigued a third set do likewise

THE INDIANS OF CALIFORNIA

By Charles Edwin Kelsey, Special Government Agent

THE Indians of California belong to a great variety of stocks. There were something over twenty distinct races of Indians within the boundaries of the present state. These stocks or races were as different from each other as the Iroquois and Chippewa were from the Sioux; usually there was not a word alike in any of the twenty-odd tongues. The stocks were further sub-divided into languages, and the languages into dialects. It is estimated that there were at least 135 fairly distinct languages.

As to the number of these Indians we have no accurate data. The estimates of those who have studied the question range all the way from 150,000 to 750,000 souls 100 years ago. There were probably more Indians in the single State of California when Columbus discovered America than in all the rest of the United States. To-day—140 years from the first Spanish settlement in California, and sixty-three years after the American occupation—there remain only about 18,000, of whom 4,000 are located in that part of the state called Southern California and the remaining 14,000 in the North.

The original settlement of California by the Spanish in 1769 was a missionary enterprise, carried on by the Roman Catholic Church under the protection of the King of Spain, operating through the Governor of Mexico. The Spanish missions occupied a strip of territory from the present Mexican line running along the coast as far north as Santa Rosa, a distance of about 600 miles, and extending from the ocean to the interior great valley. The mission period lasted about sixty years, and at its close the missions had, according to the records, 34,000 baptized members. The greater part of the Indian population of California never came into contact with the Spanish missions, although the influence of the missions extended somewhat be-

yond what we now term the mission strip.

Upon the fall of the missions—that is, when the mission property was “appropriated” by the Mexican government—an attempt was made to secure to the Indians some rights in the land they occupied; but, it appears, ineffectually.

When gold was discovered in California, shortly after the American occupation, there occurred the most tremendous gold rush known in history. The exact number of the miners has not been accurately recorded. By 1852 the white population of California was supposed to be over 200,000. These were, for the most part, men, strong and masterful. Most of them had behind them the traditions of 200 years of Indian fighting, and a considerable number were under the necessity of fighting their way across the plains against some of the most warlike Indians of America. But the California Indians were not warlike. They were more nearly sedentary than any other Indians of America, outside of the Pueblos, and were a mild, inoffensive race. They made their living easily from the abundant supply of game, fish, wild fowl, native roots, fruits and various nuts, especially acorns. They had discovered how to separate the bitter principle from acorns, and the resulting meal was cooked in a variety of forms, palatable and nutritious. The miners very soon muddied the streams with their mining operations and shut off the Indians' supply of fish. Game also became scarce, and the little valleys where the roots grew were occupied by mining settlements. The agricultural lands were soon taken for grain raising, and the grazing lands for cattle and hogs. In many cases the Indians were even forbidden to pick up acorns, as the settlers desired them for their hogs. This procedure, of course, deprived the Indians of the greater part of their subsistence,

and they suffered severely—as you or I would suffer if we lost three-fourths of our income.

The Indians were armed only with bows and arrows and the miners were well armed with the best firearms of the day. As the Indians were also heavily outnumbered, especially in the mining districts, their case was hopeless from the start. Owing to the many languages and dialects, united action on the part of the Indians was impossible. No general war resulted, but a great series of skirmishes and misunderstandings took place.

The Indians, of course, would meet any aggression or insult in the usual savage way, by retaliating on the first white man whom they met; then the miners would find it necessary to band together and “wipe out” the offending village. This was usually done by surrounding the Indian camp at day-break and shooting everybody who appeared. A man, about fifty years old, told me that when a boy of ten he went with his parents to run cattle in a certain valley in the Coast Range now known as Eden Valley. There was a considerable Indian population in the valley and the cattle-men were afraid the Indians would run off their stock, so they sent some distance away for some Indian enemies of the Eden Valley tribe and surrounded the camp one morning. My informant went along to “see the fun,” as he thought. An Indian came out of one of the tepees and the man beside my boyfriend shot him. The Indian gave a cry and a leap, and fell over. Then as the Indians poured out of the tepees they were shot down from all sides. My informant said he saw 600 men, women and children shot that morning, and that he dreamed of massacres for weeks.

I have heard of one larger affair where a punitive expedition was gotten up to punish the Indians for the murder of two white settlers who, according to all accounts, fairly deserved what they got. The punitive expedition went up into the valley where the tragedy had occurred, but were unable to find any of the Indians who had committed the mur-

der. They did, however, find another tribe, speaking a different language, on an island in a marsh at the head of a lake. The expedition had come out to kill Indians, and so they surrounded this island and shelled out this unoffending tribe, killing over 1,000 of them. The place is called Bloody Island to this day. I cannot learn that the Indians who were massacred had any connection with the initial outrage. After the affair at Bloody Island the punitive expedition went over the mountains into another valley and killed about 200 Indians there.

We do not know how many of these affairs took place in California. Something like ninety or a hundred of them have been reported, and there are Bloody Creeks and Bloody Mountains and Bloody Rocks all up and down the state. In some cases the Indians undoubtedly were the aggressors. In one case reported to me the Indians in the Pitt River country east of the Sierras had attacked a caravan, and an expedition went out to punish them. They found the Indians in a swamp on the war-path and killed seventy-four of them. They piled up the dead Indians, slashed their bodies with knives, and set them on fire. The Indians were very plump and fat and were largely cremated in their own burning fat. In the majority of instances, however, the Indians do not seem to have been the original aggressors, and in a number of cases the outrage upon the Indians was undoubtedly wanton, for the purpose of securing the Indian lands for cattle, and in some cases, it is said, for the purpose of securing Indian children for servants—or, to speak less politely, slaves.

In the beginning the Government of the United States attempted to establish the same Indian policy in California as elsewhere. In 1851 a Government commission travelled about California under military escort, making treaties with the California Indians. Four hundred chiefs, representing about 150 tribes, practically all in California, signed these treaties. They were all similar in tenure. The Indians agreed

to cede to the United States their rights in the land; to keep the peace; to accept the sovereignty of the United States, and to take certain reservations, eighteen in number, aggregating about 5,500,000 acres, described in the treaties by metes and bounds. The Government, on its part, agreed to pay the Indians certain sums in goods amounting altogether to about \$2,500,000. It also agreed to reserve for Indian use forever the reservations specified. The clause which appears in most eastern Indian treaties, "as long as the grass grows and the water runs," was not used, for in California the grass does not always grow and the water does not always run.

These eighteen treaties were never ratified by the Senate of the United States, and so, in the governmental view, never became operative. Notwithstanding this, the Government has since the date of the treaties proceeded exactly as though they were valid so far as the Government itself was concerned, and invalid so far as the Indians were concerned; for, though the Government has taken their land and disposed of it to the settlers, and taken every other advantage which could arise from the treaties, the Indians have never yet received a single dollar of the price promised, nor any of the reservations as laid out in the treaties. The Government did, however, attempt to establish a few reservations by executive order—most of which efforts failed. Two or three of the tribes who were goaded into open war received small reservations of land. But the great body of the California Indians who kept the peace, and incidentally kept the treaties, have received nothing—we may say, worse than nothing!

Owing to the agitation begun by Helen Hunt Jackson in the '80's, and her books, "Ramona" and "A Century of Dishonor," public opinion roused itself at that time sufficiently to compel the Government to furnish reservations for most of the Indians in Southern California, but for the much greater number of Indians in Northern California nothing was then done.

In its dealings with the Indians elsewhere than in California the United States has recognized that they had a right to the land they actually occupied, and this right has been upheld in the Supreme Court of the United States, being termed the "Indian right of occupancy." This right has been cancelled only by payment therefor, except in California. The Government not only took the Indians' lands away without payment, but it also arranged the laws so that the Indian of California could not acquire title even to his own home, for a period of forty years after the American occupation. The Indian was not a citizen of the United States, and therefore could not homestead land. He was not an alien, and therefore could not be naturalized and acquire the right to take up land.

In 1875 an Act was passed for the purpose of allowing Indians to homestead land, but the restrictions were so many that the Act was of no value in California.

From the American occupation, in 1846, to the passage of the Indian Allotment Act, in 1887, it was impossible for an Indian in California to acquire land from the public domain, and in those sixty-odd years everything worth taking had been appropriated by white settlers, including, in most cases, the very lands which the Indians claimed as homes. At first it did not matter so much when a white settler filed on the land occupied by Indians and ejected them under due process of law, but as the years went on it became increasingly difficult for an evicted Indian to find any place where he might be welcome. There is hardly a band in Northern California that does not have its tale of repeated evictions.

The Indian was, of course, in all these years, subject to considerable race prejudice in California, and many people objected strongly to an Indian having a home, or legal rights, or school privileges; and, more strange still, to his having the right to learn of Christianity. This prejudice has moderated to a considerable extent, but it is still strong

enough to prevent an Indian from securing justice in the courts in many communities, and it still excludes more than two-thirds of the Indian children from the public schools, or from any schools.

For many years no missionary work was done among the Northern California Indians. Some fifteen years ago the Northern California Indian Association was organized as a branch of the National Indian Association. Its work began in a small way for one or two bands only. Some years ago it was decided to make a canvass of the field and find out how many Indians there were in California, where they were located and what their condition. The society was appalled at the conditions revealed.

The Northern California Indians are, for the most part, crowded into small settlements of from twenty to 200 souls, called *rancherias*. In these *rancherias* the sanitary and moral conditions prevailing are pretty bad. The Indians were all practically subject to eviction at any moment, without any apparent rights under the law, and wholly ignored by the Christian people of the state. Their own native religion, a form of Shamanism, has, to a considerable extent, broken down, for it has failed them in their hour of need. The rising generation has little belief in anything, and from the atmosphere of despair which prevails in *rancherias* the Indian has been truly described as a being without hope in this world or in the next.

The Northern California Indian Association, now known as the California Indian Association, found great difficulty in securing anyone to establish missions or schools or do missionary or school work among these Indians, who were subject to eviction at any moment, so that the work or fruit of the mission might be jeopardized or destroyed at any time. One of the main efforts of the association, therefore, was to secure land for the landless Indian, with the result that an appropriation made by Congress is now being expended in the purchase of lands in small tracts for homes.

Missionary work among the Indians

of Northern California has not made great strides. The Roman Catholics have work among the Indians in the southern end of Lake County, near Kelseyville; at Guidville, Carroll and Hopland, in Mendocino County; at Le Moore, in Kings County, and some smaller stations. These missions reach about 800 or 900 Indians. The Methodists have missions at Upper Lake, Potter Valley, Coyote Valley, Round Valley and Greenville. These missions have about 600 adherents. The Presbyterians have missions at North Fork, Fall River Mills, Chico and Hoopa. The Baptists have recently established a mission at Auberry. Altogether, these have less than 2,000 adherents.

A mission was established at Hoopa some ten years ago by the Northern California Indian Association. Bishop Moreland visited the mission just as one of the missionaries was about to leave, and made arrangements with this missionary to send in a man to take charge of the mission. But it took some time to secure the necessary funds, and longer to secure the man, so that by the time Bishop Moreland's missionary arrived at Hoopa he found a Presbyterian mission in full swing. The missionary sent in by Bishop Moreland was ill most of the time; he finally had to give up the work, and shortly afterward died. Since his death the mission has been carried on by the rector at Arcata, some fifty miles distant.

This is the extent of our work among the Indians of Northern California. Yet there are about 14,000 of them, and less than 2,000 of these are adherents of any Christian Church. This leaves 12,000 Indians for whom no missionary work is being attempted at the present time. A couple of thousand of these may at some time have heard something of Christian teaching, but there are probably at least 10,000 who have never had any opportunity whatever of hearing the Gospel message. They are all as completely and blankly pagan as any heathen in the world. And they live in a sovereign state of our own nation!

Though the California Indian has, in

the last sixty years, learned practically nothing of Christianity or the better side of our civilization, and though he has, unfortunately, absorbed much of the seamy side of our life, he is not the absolute savage which we meet on some reservations—or used to meet. A considerable portion of these Indians have adapted themselves in a measure to our civilization, and make their living as laborers in civilized pursuits—usually as laborers upon the ranches and farms. Nearly all appreciate the need and value of education for their children; and the majority are willing and anxious to learn of Christianity.

The California Indian has a very good reputation for honesty among his white neighbors. It is almost unheard of for an Indian to be arrested for, or convicted of, theft. He may be sent into the field to work alone, and will do his work, without supervision, faithfully and carefully.

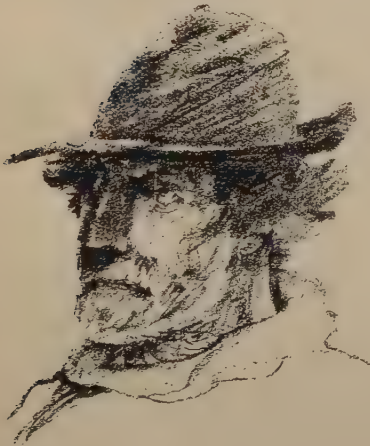
Indians do not put vines in their hops or grapes when packing them. Indians cutting wood can be relied on to pile their logs fairly and honestly. There is no class of labor in California so reliable as Indian labor. It is a misfortune that so few of them remain.

The Indian is naturally an intensely religious person, and although the California Indians have, to some extent, weakened in their devotion to their own heathenism, those who have accepted Christianity make Churchmen of whom no one need be ashamed.

The efforts of the California Indian Association to induce various Christian bodies to enter the missionary field for the Northern California Indians are producing some results, and it is hoped that in a few years the entire field may be covered and that the reproach of neglecting the heathen in our own back yard may be removed.

JUST AN INDIAN

By the Reverend John W. Chapman



THE subject of this sketch is an Indian. It was formerly the custom to regard his people as belonging in a class by themselves, and as having but little in common with certain other well-recognized great divisions of mankind, as, for in-

stance, sailors, organ-grinders and policemen, an exception being made, perhaps, with regard to missionaries. Later on it was discovered that there were more points of resemblance between these different groups than was at first supposed, and a new classification was adopted, the greater part of mankind being separated into two great divisions, the rich and the poor, the Indians being assigned to the latter class. It was felt, however, that something was still wanting, and in 1895 a *savant* removed his pipe from his mouth long enough to remark, in modest appreciation of his own catholic sympathies, that he could "go" anybody but the Chinese.

The subject being left in this somewhat unsettled condition, it is felt that even a small contribution, serving to illustrate personal characteristics, may help to clear the situation.

The individual to whom the accompanying picture bears a somewhat distant resemblance came in lately, as I

was having a quiet chat with a young man who had just returned from an interesting trip through the country to the eastward from the Yukon. He stopped outside the window to peek in, and then came in without knocking. Many of the older people about us find it difficult to acquire the habit of knocking, and to overcome the habit of peeking.

He spoke to us. His manner was somewhat apologetic, but not servile, and he seemed glad to see us. He was tall and gaunt and grizzled. His outer garment was made of bed-ticking, and he had a piece of clothesline tied about his waist. He had come some thirty miles. He walked a little unsteadily, and said that he did not feel very well, but he often says that. He came over and sat down near me, and then got up and asked me how I was. His face expressed kindly feeling, and he came so near that the thought crossed my mind that he might be intending to kiss me, but he sat down again.

He had some rabbits to sell, and said that he would like to get milk for two of them. A rabbit is worth a can of milk. It appeared that he was not indulging in luxuries for himself. He has a married daughter who is taking care of an infant which was exposed by its parents, and the milk was for the baby. His son-in-law, it seems, does not do much for the family, and the old man said that it had been all that he could do, not feeling very well, to keep the baby supplied with milk. Last fall he went into debt with the storekeeper for five dollars' worth of milk, but had not been able to pay it yet, so he was going to try to get an extension of time. That milk, however, was gone, and that was why he wished to sell the rabbits.

He also wished that he had some ammunition, so that he might get some more rabbits; but ammunition is nearly gone now, and the best that we could do for his muzzle-loading shotgun was rifle primers with the little brass piece that fits inside picked out. He did not think that they would go very well. He used them last year, but the constant concussion of the hammer had broken the

nipple and it was now so large that a primer would not stay on. Maybe there was a box of regular caps that had been overlooked. I was sorry to tell him that there was not. Then he would see if he could not file the nipple down small enough to fit the primers.

A conversation between him and the younger man followed. Some of the men had gone down the river to cut wood. There was flour to be had there, but he had not gone down, because he was not feeling very well. The younger man explained that one must be feeling well to cut wood, and that when one had not enough to eat he did not feel well enough to do that kind of work. Was that what ailed the old man? Probably that, as much as anything else. His son-in-law had not helped him very much, and, besides, he had another daughter, and she and her husband had been sick of a loathsome disease, and they were unable to take care of themselves. Their baby had died, and the old man had been staying by them, getting fuel and doing what he could for them. He understood that he might become infected, but he said that it did not make any difference what happened to him; he had to do what he could for his daughter. He was sorry that there was no more powder. If he could get some rabbits and grouse he could help to take care of his son-in-law—the one who had not done much for the family. He was not very strong, because while he was chopping wood down the river last fall he was taken with severe hemorrhages and nearly bled to death. His daughter had put her husband into a boat and rowed him home, a distance of forty miles, against the current. It took him all the fall to gain a little strength, and he was not very well yet. The people at his village had cut a good deal of wood, but they could not sell it until next summer. Then, they had been told, there would be a demand for every stick that they could furnish—there would be so many steamboats going to the new diggings. He hoped that they could keep the baby alive. Her hands were very thin, and he was glad to get the milk.

THE RED MEN OF WYOMING

By the Right Reverend N. S. Thomas, D.D.



CHIEF WASHAKIE

Washakie is said to have been the only Indian who was ever given a military funeral. He was buried in the military cemetery by order of the War Department, and a monument was erected by the Secretary of War.

Washakie was authorized to select his reservation as a reward for his loyalty. No one knew the ground better than he did. He chose the Wind River Reservation, because of its perfect climate and the abundance of water and grass. "A snug little nest," he called it, "for my people." It surely was. There his ponies were always fat, and there game gathered in winter for shelter, so that it was not necessary for his young men to go out into the mountains for meat. Washakie was born, not as the Secretary of War would have it, in 1804, but in 1799. He was, therefore, a centenarian. His father was a Flathead and his mother was a daughter of a chief of the Shoshones. Of all the able men who have been illustrious leaders of their

JUST before his death, Chief Washakie, "the noblest Roman of them all," gave to the Church the 160 acres on which our school is located and through the kind offices of our senators and our representative at Washington, this gift was ratified by special act of Congress. A patent, granted the Domestic and Foreign Missionary Society, has been sent to the Church Missions House, New York, where it is now on file.

In the military post cemetery at Ft. Washakie there is this inscription:

WASHAKIE

1804-1900

CHIEF OF THE SHOSHONES

A WISE RULER

ALWAYS LOYAL TO THE GOVERNMENT

AND TO HIS WHITE BROTHERS



GEORGE WASHAKIE



One of the white man's lessons against which the Church has to contend

people, whether in war or in peace, no chief ever held more complete sway than did Washakie, who was ever a friend of the Government and the Church.

There are two tribes on the Wind River Reservation, the Shoshones and the Arapahoes. Both have been under the care of our Church since General Grant's administration. As President, Grant's policy was to assign missionary work among the Indians to various religious denominations, and on different reservations. By reason of this policy, the Wind River Reservation in Wyoming was given to us, and for it we are responsible.

The Indians at present number some 1,800; and are about equally divided among the two tribes, who live apart and have nothing in common. Their languages are entirely different and they do not intermarry. They have been hereditary foes.

Some years after the reservation was laid out, the Commissioner of Indian Affairs proposed to put the Arapahoes, with Old Friday, their chief, on the

reservation. Washakie protested on the ground that they were "bad Indians," and that Old Friday was "double-hearted and double-tongued" and would betray the white people the first chance he had. The next year, as Washakie had predicted, Old Friday swooped down upon Miner's Delight, killed eight men and wounded several others. The miners organized, attacked the Arapahoe village on Wind River and killed sixteen of them. The soldiers were compelled to interfere, with the result that the Arapahoes were marched over to the reservation, and Chief Washakie was instructed to look after Old Friday and make him keep the peace. There were about 900 Arapahoes at the time, and the number has remained about the same. The Arapahoes have lived in peace with the unwilling Shoshones, and their children have been sent to the same industrial school, in charge of Major H. E. Wadsworth.

Twenty-six years ago Bishop Spalding, of Colorado, sent the Rev. John Roberts to this difficult, and then dis-



OUR MAIN MISSION BUILDING AND THE MISSION HERD

tant field. A few months later the Rev. Sherman Coolidge, a native Arapahoe, was sent from Minnesota to assist Mr. Roberts in the work among the Arapahoes. Now there is a distinct division of the labor—Mr. Roberts has entire charge of the Shoshones and Mr. Coolidge of the Arapahoes.* From the very beginning it has been the policy of our missionaries to work shoulder to shoulder with the Indian agents, who in turn, speaking in the large, have aided them in their efforts to uplift the two tribes. In addition to the Government day-school, with which Mr. Roberts and Mr. Coolidge are both closely identified, we have a small boarding-school accommodating twenty pupils, called the Shoshone Indian Mission School, located on the 160 acres given us by Chief Washakie. Its work is to train the little girls too small for the curriculum of the Government school. But even should the work overlap the school would justify itself in that it is, so to speak, an anchor to windward, and by

reason of it we can never be dispossessed of our heritage. The great need of the work has been for two women workers to follow up the efforts of the school among the young mothers—one to work among the Shoshones and one among the Arapahoes.

I am thankful to report that those two workers have been found—one of them, Miss Charlotte L. Briggs, of Marion, Mass., a trained business woman, and the summer secretary of the late George C. Thomas, will work among the Arapahoes; the other, Miss Adeline R. Ross, a graduate of Smith College and of the Philadelphia Training-school for Deaconesses, will work among the Shoshones.

In addition to this notable reinforcement the Sybil Carter Lace Association has for some months past had a representative on the ground, and the lace industry has been begun. It is hoped that this valuable adjunct of missionary work may be placed upon a permanent basis at no distant date. The great and present need of our Indian work is the support of these new workers.

Not so pressing, but equally important for the whites as well as the In-

* Since this article was written, Mr. Coolidge has removed to Oklahoma to work among his people there, and Mr. Roberts has the care of both tribes.



THE REV. SHERMAN COOLIDGE

dians upon the reservation is the building of our hospital in Lander. Unless some individual desires to make a memorial of this hospital, and therefore retains the privilege of giving it a name, it will be called the "Bishop Randall Hospital."

It was at Lander that Bishop Randall made his last visitation. It was a most difficult journey from Denver to Lander by stage—as far as from Boston to Washington, or thereabouts; but in the dead of winter the exposure must have been dreadful. It caused the death of the good bishop.

The place is further dedicated to his memory by a most remarkable event. On the bishop's first visitation, I have been told, his path into the town was lined with human heads from which the scalps had been recently torn. Services were held in the log church, which lies just behind the present Church of the Redeemer. During the services the Sioux attacked the village, but after encircling the church and delivering a running fire upon the building they

withdrew. Why, no one knew; but it was afterward said by one of the band of Sioux warriors that they supposed the villagers had been aware of the attack and had gathered in the strongest building of the place to withstand it.

Thus it happened that had not the bishop been present and the townspeople at church they would all have been massacred. No work so evidently and signally blessed by God can fail of success.

But may our hospital come soon. There is no hospital within a radius of 200 miles in any direction, save at Casper, more than 100 miles to the eastward.

In no spot in this, the least developed of our states, is a hospital so needed.



REMAINS OF THE SUN-DANCE TEEPEE

In the background Bishop Thomas, the Rev. Sherman Coolidge and the Rev. Dr. Schepp



VIEW FROM "THE WINDOW"

A bit of natural scenery near Fort Defiance, Arizona

GLIMPSES OF LIFE AT THE NAVAJO HOSPITAL

By Elizabeth W. Thackara

IN the early days of the Hospital of the Good Shepherd the Indians used to bring their sick (those who were not able to ride on horseback) on litters made of poles. One winter afternoon four Indians came, bringing on one of these litters a boy of twelve years. They had walked fully 100 miles. The boy had hip disease and was a most pitiable object. He remained at the hospital for four years, so that he was sixteen when he left—eight years ago.

Once a year his father came to visit

him and was very glad that his boy had gotten almost well, and proud that he had learned to speak English and could read and write. It also pleased him that his son had become a Christian and was baptized.

Ya-Kee (the small boy) was the pet of the household. The older boys and men called him *Char-don-nay* (my little brother-in-law), which was expressive of their affection. He was very fond of a joke. One of the Indians on-going to bed put his shoes near at hand. He occupied a small room by himself, the



A TYPICAL NAVAJO HOGAN



Yakee and his father

door being carefully locked and only the small transom left open. The next morning one shoe was missing. Later in the day, after much search, it was found far away under the wood-pile. How was it possible that the shoe got there! A *Chindi* (a devil) must have taken it out, for was not the door locked? A medicine-man was consulted, who took the shoe away for a season to make it all right before the owner could wear it again. The charge was "fifty cents." A week or so later *Ya-Kee* showed how he had gotten the shoe out through the transom, while the Indian slept.

Dear *Ya-Kee* was most anxious to be allowed to go to school. It was the great desire of his heart, and we—he and I—used to talk about it. His father, he was sure, would consent. *Ya-Kee* was expecting his father to come soon and it would then be decided. The Fourth of July came, but *Ya-Kee*, strangely enough, was late for breakfast. When he came in it was remarked how badly he looked, though he said there was "nothing the matter." Immediately after breakfast an Indian woman appeared at

the door and said that *Ya-Kee* was "her boy," and that she had come for him. She was really his aunt—his mother's sister. The mother had sent for him and a horse was waiting. The woman had come the night before, but *Ya-Kee* did not tell us. The father could not prevent it, for the mother owns the children, and may take them away if she chooses. Among Indians the children even take the mother's name, and trace descent and derive inheritance through the female line.

Ya-Kee had his own little room where he kept all his treasures—his books, games, pictures, and his *precious* cornet. He would not take anything away with him, for he said there was "no place" to keep them. The family were shepherds and had to follow the sheep. Some day, he said, he would try to come back for them, and to this day the cornet and books are safely kept, in case he comes.

Only once, three years ago, have we heard from him. He was acting as interpreter at a trading-post far away. One of the boys saw him and they talked about the hospital. *Ya-Kee* sent word that, as I was away in the East and all were strangers at the hospital, he would not come to visit. The boy who saw him said that he was "so good."

A few weeks ago a very sick woman was brought in from the far San Juan country.—Her husband and two grown daughters came with her. It was an operative case of a very serious nature. Dr. Wigglesworth thought it advisable to delay the operation some days, but the day came when it must be performed. The doctor very distinctly explained what the result might be. The woman urged the doctor to operate, feeling that without it she would not live through another night. The husband and the daughters consented, saying that they knew the doctor would do all he could.

Weeping, the man turned to me and said, "Could not some prayers be made for her before she goes on the table?" Now these Indians make long and many prayers for their sick; and I thought it

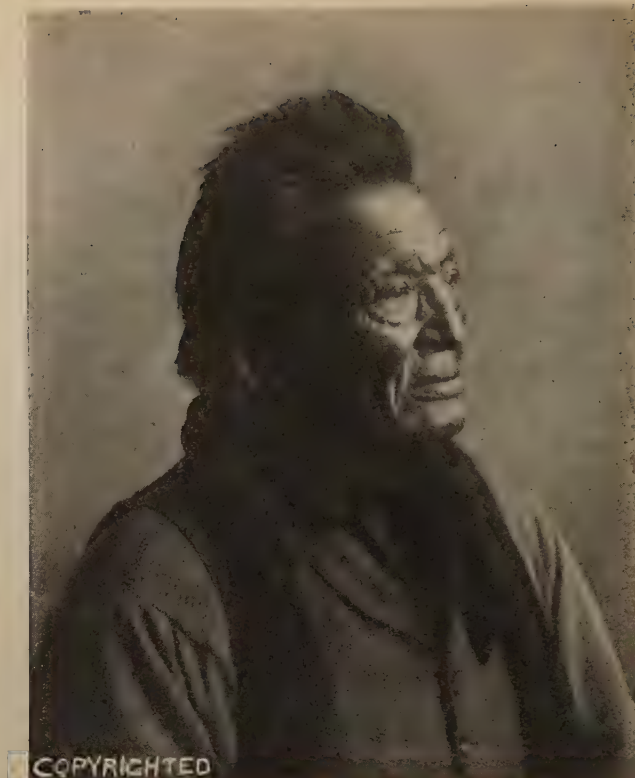
was their own form of prayers for which he asked. It happened at that time that a very noted medicine man was also at the hospital under treatment, who was an old friend—possibly a connection—of the family, and I thought the poor husband wanted him to be permitted to come in. "Yes," I said, "if you wish." "No," the old Indian said, "we want you to make the *Christian* prayers for her, as you make them every morning"; "all the days I have been here I have followed *very hard* the Christian prayers."

And so, all kneeling, we "made them" for her.



"OLD SINGING MAN"

He was lately at the hospital and successfully operated on for cataract. In spite of his forbidding appearance Miss Thackara says he was "a pleasant old patient"



CHIEF RED HAIL

To his earnestness and devotion is due the building of St. Gabriel's Church. He refused to be content until he had secured for his people a Tipi-Waukan (House of God)

AMONG THE SIOUX AT RED HAIL

By the Reverend John J. Cowan

HAD a strange white man, a few decades ago, alighted on the spot where Red Hail Camp now is, on the banks of the Cannon Ball River, and beheld the old warrior, Chief Red-Hail, a battle-scarred survivor of more turbulent times, with his son, No Cow-Tail, surrounded by Grey-Bear, Iron-Shield, Red-Eagle, Iron-Rod, Shoot-Many, Red-Bull, Sea-Walker, Bear-Paw, White-Cow-Walking, and others, all in solemn conclave assembled, he might have been pardoned for beating a hasty retreat to a safer place. Yet

here they all were, in this year of grace 1910, with pitched tents, in solemn assembly, just as in former times, but on a different business. It was the annual Christian convocation of the Sioux Indians of North Dakota.

After a drive of forty miles from the nearest railway station, the bishop arrived on Thursday, July 14th. Each of the four days of convocation were crowded with services and meetings of a business character. It is interesting to record that all the arrangements pertaining to entertainment and business were

made by the Indians themselves, and right well they did the work.

Each evening after sunset informal services were conducted by the Indians in their own language. In the centre of the stockade-line enclosure was a tall flagstaff, at the top of which floated a flag with a large cross; around this the Indians squatted, as is their custom, the men along one side of the circle, the women on the other. There was no doubting the earnestness of the speakers, previously appointed. In eloquence rare in any language—in terms teeming with affection for the Gospel, they paid their tribute and rendered homage to their Saviour.

On Sunday morning the bishop confirmed nine Indians and one white youth, and the convocation closed in the afternoon with a farewell service to the bishop, which the Indians requested permission to hold. This informal service was touching in its simplicity. Prayers were offered for his safe return home; the bishop's buggy was brought to the entrance of the enclosure by William Cross, the faithful Indian "coachman" who claims the right to drive the bishop on his Indian visitations, and before start-

ing on his long return journey each Indian was in line to shake the bishop's hand and wish him "God speed."

These Sioux Indians appreciate what is being done for them by their priest—and he does more than will ever be recorded. To meet the expense of the convocation the sum of \$359.67 was subscribed, and nine head of cattle were given for provisions—all by the Indians themselves.

¶

THE comprehensive plan for the conducting of mission study classes under the direction of the Junior department in connection with its meetings in Cincinnati will do much to aid the Board in stimulating missionary study while there is as yet no Educational Secretary. It is hoped that many will try to take advantage of this opportunity. The classes will be normal, intended to train the members for carrying on work in their own localities. The leaders, who have all received a special training in the work, have already demonstrated their fitness by their success.



ST. GABRIEL'S CHURCH, RED HAIL

Where the services of the Convocation were held

SUNDAY-SCHOOL DEPARTMENT

Rev. William E. Gardner, Editor

MISSIONS IN THE SUNDAY-SCHOOL

THIS Department is created because of an expressed need which it will endeavor to fill. In steadily increasing numbers, letters come to the Church Missions House asking for detailed information about the study of missions in the Sunday-school. Rectors and Sunday-school leaders begin to see that not only does the future life of the Church depend on the leaders and members who are now being trained in the Sunday-school, but they also see that in the missionary motive, and in the history and description of missionary work, there is material not only helpful, but *essential* to the education of Christian character and the development of loyal Churchmen.

The Situation

This new demand within the Church is part of a national demand. In North America there are 15,000,000 scholars enrolled in Sunday-schools. It takes but little vision to imagine what advance might be made in the near future if that large army of young life could be equipped to meet with intelligence and enthusiasm the problems of the Church of to-morrow. In the Sunday-schools of the Church are 430,000 scholars and 35,000 teachers. These constitute our responsibility and our opportunity.

Our Aim

As soon as we ask the question: *How can the study of missions become a factor in the educational work of the Church?* it becomes clear that the greatest care and wisdom must be exercised in determining an answer. The question throws us into an uncharted educational sea. The deepest currents of the missionary motive in the individual are unknown. The power of the missionary enterprise as a world movement has not been estimated. Much depends on experiment. We must wait patiently for further development in child study. We must have a care that we do not over-emphasize passing motives and the im-

mediate events that interest us, when these motives and events have no permanent educational value. To gain the wisdom which separates the transitory from the permanent factors in mission study, must be the constant prayer of him who would use missions as an educational implement.

A cut-and-dried missionary curriculum, providing material for every grade, is quite impossible to-day. Stories and pictures and models to interest and instruct the different grades have been provided; but let no one be deceived into thinking that these "put missions into the Sunday-school." No Christian educator will content himself in thus touching the fringe of a great opportunity. The student of missions in the Sunday-school can have no smaller aim than the study of the beginnings of the missionary motive in the child's life, and the right nourishment of that motive. This means the study of the heart-life of the child—that life in which a spontaneous and joyous sympathy in childish things is intended by God to be developed by life into a joyous service and sacrifice for His Kingdom.

First Steps

While this Department starts with a high aim, it will endeavor to meet immediate needs. (1) The first necessary step is to rightly understand the need for mission study in the Sunday-school. Distinguish clearly between *interesting* scholars in pictures and tales of heroism, and *educating* scholars in the missionary motive. Send to the Educational Department, Church Missions House, 281 Fourth Avenue, New York, for the pamphlet, "The Necessity for Mission Study in the Sunday-school." This contains a "Missionary Policy for the Sunday-schools of the Episcopal Church." This policy should be studied and adapted, and then studied again by the teachers and officers of the parochial school. Besides the policy, the pamphlet contains three articles on the principles

underlying the policy, and practical suggestions for the carrying out of the policy in each department of the school.

By the use of this pamphlet, an experimental atmosphere can be created in the teachers' meetings. Set various teachers to testing, with their classes, the definite suggestions given, and have reports and discussions grow out of their tests. The editor of this Department will be grateful for copies of such reports, also for criticisms and suggestions.

Other Steps

Various methods of mission teaching are already carried on with great success in some of the Sunday-schools of the Church. A few are here given for the help of others.

(1) *The Special Missionary Teacher*—In some schools one or more of the best teachers are set apart as special teachers of missions. They are sent to some of the summer conferences for special preparation and are given books, pictures, maps, etc., with which to work. By a definitely arranged schedule these teachers go from class to class (or have the classes singly or in groups come to them in a room decorated with pictures, maps, etc.), thereby making it possible for each class to have annually a certain number of periods of mission study.

(2) *The Missionary Service*—At

stated intervals, the classes of the whole school, or of certain departments, are brought together in the church. Missionary hymns are sung, missionary addresses are made and a missionary catechism is recited.

(3) *The Weekly Missionary Address*—Each Sunday the rector or superintendent, or some person prepared, tells a missionary story.

(4) *The Monthly Lesson*—One session is given each month to a definitely arranged series of lessons. The teachers are specially prepared by teachers' meetings. Books, pictures, scrap-books, etc., are provided.

(5) *The Weekly Ten-Minute Lesson*—Many teachers, with the consent of the rector, are using the last ten minutes of each period for a missionary story, or for the study of work in the field. Valuable use is made of the illustrated pamphlets published by the Board of Missions. Good lessons have been arranged by using the pictures and material published in current numbers of *THE SPIRIT OF MISSIONS*.

(6) *A Year's Course*—Some schools have found it wise to give a whole year to mission study. The subject fits the adolescent years of fourteen or fifteen, and has held many disappearing classes. Definite courses have been provided for this method.

A MISSIONARY LESSON

WITH this issue we begin a series of lessons on Missions of the Church in North and South America. We shall start at the Church Missions House and travel west. We shall stop at Cincinnati and see the General Convention at its missionary work; then visit the missions of the far West, Alaska, Mexico, Panama, Cuba, Porto Rico, Brazil, and, returning, study about the work done among the Negroes and the southern mountaineers.

It is manifestly impossible in limited space to provide a lesson for each grade. Therefore this material is arranged so that it can be adapted by teachers in the Junior and Senior Departments (ages of scholars: ten or eleven to adults). In the Junior grades teachers should make much of the class scrap-book, pictures and the travel idea, using maps. In the

older grades emphasize the assignments and supplementary reading, but do not consider seniors and adults above the use of the scrap-book in some form.

These lessons contemplate a forty-minute period. This may be secured by giving one entire session each month to missions; or by dividing the material into four sections and spending ten minutes on each section each Sunday.

All teachers are advised to master the material and teach without notes.

Necessary Material

The following should be secured by each teacher:

- (a) Each issue of *THE SPIRIT OF MISSIONS*.
- (b) Outline map of Western Hemisphere. A good assignment can be made by having a scholar trace a map from his school geography.

- (c) A blank book for a class scrap-book. Best size is $6\frac{3}{4} \times 8\frac{3}{4}$ inches. Use an ordinary book, and if the scholars take an interest, promise to have it bound in covers when the lessons are completed. This book can be loaned to the sick of the parish or sent to the hospital. Scholars should be encouraged to bring for this class scrap-book any pictures or clippings that bear on the subject.

- (d) Pamphlets from the Church Missions House. For these address: Educational Secretary, 281 Fourth Avenue, New York. Titles and numbers will be given one month in advance.

On the Sunday before you begin this course say to the class: "An event of great importance is now taking place at Cincinnati. Who can tell me what it is, and something about it?" (Change the question to present, past or future as may be necessary.) Many scholars will know about the Convention, but incomplete answers will be given; therefore, assign the question to one member of the class, and ask for a short report next Sunday. To two other members give these questions, asking for reports: Who attends the Convention? What meetings attract the largest audiences? Reports may be written or oral.

The following Sunday go to the class with the pictures here given cut out ready for mounting in the scrap-book, and with any other material—pictures or clippings—you may have collected. Have the aim clearly in mind: *I am going to try to make real to my class the missionary aspect of the General Convention, and to open their minds to the extent of the mission work of the Church.* Begin the session by asking for the first report. Draw out and centre attention upon the representative character of the Convention. "Our diocese is represented by whom?" Draw out names of diocesan bishop and the delegates; have pictures of each, if possible. Impress that the whole American Church is assembled and acting by representatives. With the second question emphasize the presence of missionary

bishops. Show the distances some have travelled. Recall the visit to the parish of any missionary bishop. Have picture. With the third report, emphasize the missionary meetings. Describe one where stirring and interesting addresses were made. Then ask:

Who sends out these bishops?

Who pays their travelling expenses?

Who provides them with food and homes?

Various answers will be gained, to which listen, but as quickly as is expedient go on with:

How many missionary bishops are there?

(Twenty-two Domestic and nine Foreign.)

Do these work alone, or do they have priests, deacons and lay helpers?

These questions are not asked with the idea that the scholars know the exact answers. They are asked for the purpose of stimulating thought in the scholars. These and other questions, given in a suggestive way, should open the vision of the scholar until you have made him see a great army of more than 2,400 missionary workers, *all dependent upon some one for support and encouragement.*

Having brought the mind of the scholar to this point, he is ready to be told that one of the principal acts of the General Convention is to provide for the 2,400 workers.

How do you think the General Convention can provide for these workers?

Show that it elects a General Secretary and a big committee called the Board of Missions. They meet in New York.

Show picture of Church Missions House; tell how it is the centre of our missionary work. Show the picture of the chapel and describe the short daily service that is held each noon. Show picture of Board Room where the Secretaries and the Board meet to conduct the business. Then ask:

When this Board meets, what can it do for the 2,400 workers in the field?

Draw out some of the necessities for carrying on missionary work: (1) Money—for travelling expenses, salaries, homes, schools, hospitals, etc. (2) Workers—ministers, teachers, doctors, nurses, etc.

How much money do you think the Board needs? What is the largest sum

of money you have ever held—ever seen? Work the class up to a comprehension of the sum of \$1,200,000 which the Board must have every year. Show briefly by questions that this can easily be raised if each church will do its share.

Tie up the lesson by saying: There are three figures we will remember:

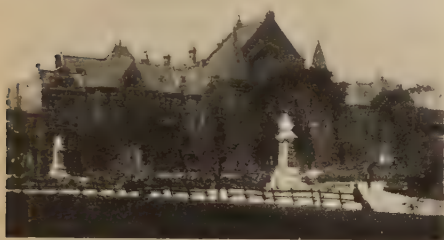
- (1) Thirty-one missionary bishops.
- (2) Over 2,400 missionary workers.
- (3) Over \$1,200,000 needed each year.

Conclude the lesson with (1) reference to Our Lord's Great Command as the

reason for the Convention, and the Board and the raising of the money by the whole Church. (2) Promise the next lesson as follows: "Let us suppose that Bishop Johnson, of South Dakota, asked the Board for \$37,000 for work among the Indians in his diocese. The Board grants his request. In the next lesson we will follow the bishop to his diocese and see him working to do his part in carrying out Our Lord's Command."

At the conclusion of the lesson have the scholars mount the pictures in the scrap-book. Let them suggest the order. See that the outline map is first and that the journey from New York to Cincinnati is marked out.

Pamphlet to be used in connection with next lesson: Number 620.



Lesson I.

Picture 1

MUSIC HALL, CINCINNATI

Where the General Convention will be held



Lesson I.

Picture 3

THE CHAPEL

Church Missions House, New York City



Lesson I.

Picture 2

THE CHURCH MISSIONS HOUSE



Lesson I.

Picture 4

THE BOARD ROOM

Church Missions House, New York City



A BANNOCK CAMP

OUR INDIAN WORK IN IDAHO

By Bishop Funsten

ABOUT ten years ago the Board of Missions accepted a transfer from the Connecticut Indian Association of the property which they held on the Fort Hall Reservation in Idaho. This mission consisted of a frame dormitory and mission rooms, and 160 acres of sage-brush land. This was situated at Ross Fork, and the tribes among whom the work had been carried on were the Shoshone and Bannock. These people were at that time mainly living in teepees, doing very little cultivating of land; very indifferent to all improvement, and slow intellectually. They still kept up many of their wild, savage customs and costumes. They had advanced little in the knowledge of the Christian religion, and seemed very suspicious of any strangers, and of any effort by our missionaries.

We opened our school under some earnest missionaries, and gathered as many children as we could take care of in the small frame building that was already in existence. That work has been going on for years, with many changes in the *personnel* of our teachers. A good many Indians have been baptized, and some confirmed, and many have passed away. Meanwhile pupils have grown up and married, and the work has assumed new aspects. The Indian people themselves are awakening to the necessity of being instructed in religious truth, as well as in the ways of the white man. A generous family in Virginia have erected a neat little church near the Mission, where we have services conducted by clergymen from the neighbor-

ing towns. The Government has erected its schools not far away, and our missionaries have full access to the children being trained in the commodious buildings at that point. We have a great opportunity of reaching a needy people, if we now awaken to our responsibility. The children are eager to get into the mission school, and we have need of capable and consecrated missionaries to supply the vacancies that come in so difficult and discouraging a work. I have secured a clergyman and his wife to take up residence at the mission and take complete charge of the important work of leading these pagan people from darkness to light.

The work is hard and discouraging. It is lonely and depressing to be out on an Indian reservation, and in constant contact with the degradation and disease, with the ignorance and superstition, with the poverty, suffering and death that one sees on all sides. Only brave-hearted, consecrated Christian people will continue at such a post, and carry on such a work. Surely they have a right to be sustained and supported by proper equipment. We need a small hospital where the sick may be cared for, and where the ravages of disease may be prevented. It is sad to see a people among whom consumption is doing such a deadly and yet preventable work. If we carried out our real mission we would not only teach these Indians about the blessedness of life beyond the grave, but show them how to live practical, useful, clean lives in this world.

NEWS AND NOTES

THE eighteenth annual session of the Colored Convocation of Southern Virginia met at Lynchburg on July 26th-27th. The sessions were well attended, only one of the clergy being absent, and he unavoidably so. Southern Virginia has the largest work among Negroes of any southern diocese, and Archdeacon Russell, who under the bishop is the leader in the work, has cause to rejoice in its success. The address of the archdeacon—who in the absence of either bishop presided over the Convocation—was filled with excellent and practical suggestions for the furtherance of the general work. An intimation of what their congregations expect from our Negro clergy is contained in the following paragraph:

"As a rule the Episcopal minister is expected to know something about any movement for the betterment of all the people with whom he comes in contact. He is expected to know very much about diseases and their cures, and so he is frequently appealed to by the poor in times of sickness in order to save life—as well as a doctor's fee. He is considered no less a wise counsellor, and is, therefore, eagerly sought after, at times when the meshes of the law gather about those who either ignorantly or wilfully disregard the principles of propriety and decency. He is consulted by the farmer as to the time of planting and the proper method of cultivating the crops grown in his community; his advice is sought by the mechanic and the business man. Hence the minister is to be little short of a walking encyclopedia, full of, and ready to give out, information on all topics."

The Rev. Pierre E. Jones writes concerning the work at Constard, on the island of Haiti:

ON the 6th of August, 1903, the missionary and his family were stoned and driven away by the enraged mob of Romanists and heathens that took "counsel together against" the message

of the Gospel. To-day the same missionary sees "the travail of his soul." One hundred and twenty men and women, besides their children, are worshipping the Lord and praising Him for His love toward the children of men. The very spot from which the missionary was driven away seven years ago has been purchased and consecrated to the service of the Living God by the laying of the corner-stone for the erection of church, school and parsonage. The Roman archbishop, who never thought of this place, has just sent his priests to destroy our mission by building a church in our neighborhood. If they build before we do, we shall have to abandon the place, as we were compelled to do at Eaugeau eight years ago. Now, what is to be done? We have done our utmost in beginning the building. Must seven years of continuous prayers and work be all in vain? Nay, the Lord, who has brought from darkness to light those 120 persons will not forsake them. From His treasure He will send us the means, through His servants whom He has blessed with the silver and gold which are His.

A mutual friend of Miss Emberley and Miss Johnston, the first of whom is retiring from, and the latter taking up work at Fairbanks, Alaska, sends us the following information:

MISS EMBERLEY and Miss Johnston made a phenomenal trip into Alaska. They must have made the best possible connections at every point. The last letter from Miss Emberley was dated Skagway, July 28th, and she said they had several hours there and at Wrangell; for which she was glad, as it gave her an opportunity to introduce Miss Johnston to the workers at those places. A telegram from Miss Emberley stated that they arrived safely at Fairbanks, August 5th, and that she was to be married at St. Matthew's Church on the evening of August 6th, by the Rev. Charles W. Peabody, to Mr. Roy C. Hall.

BISHOP AVES writes under date of June 16th, telling of the death on the 11th of the Rev. Genero Melendez, one of our native priests. "Mr. Melendez," he says, "was one of the most active and successful of our younger clergy, and greatly beloved by his Indian congregations, to whose physical as well as spiritual welfare he devoted himself with assiduous, self-denying zeal. While visiting with me recently the mission at San Miguel el Alto, during an epidemic of typhus fever and small-pox, Mr. Melendez spent almost the entire night ministering to the sick and dying. Though not a regular physician, he used his little knowledge as best he could for the relief of

the great numbers who, because of their extreme poverty, could have no other; and he will be sadly missed as a true and faithful pastor. His work was growing. At my last visit to El Oro there were nearly one hundred men in the congregation; and after the service they presented me with a petition to accept them as a mission and to allow the Rev. G. Melendez to minister to them.

"It is a grave question how we are to continue this good work, for by the death of three of our native clergymen during the past two years our strength has been sadly reduced, and during the same period the field has been expanding by a steady natural growth."

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Alaska

THE REV. CHARLES E. BETTICHER, JR., on furlough, left Fairbanks in July and reached his home at Haverford, Pa., on August 10th.

MISS MABEL H. PICK, deaconess, who sailed from Seattle by the steamer *Cottage City* on August 1st, arrived at Wrangell on the 6th.

MISS CLARA C. JOHNSTON left Boston on July 18th; sailed from Vancouver for Skagway by the steamer *Princess Royal* on July 23d, and arrived at St. Matthew's Hospital, Fairbanks, on August 5th.

MISS ISABEL M. EMBERLEY, whose resignation was accepted by the Board on April 12th, left Boston July 18th and was married to Mr. Roy C. Hall on August 6th in St. Matthew's Church, Fairbanks.

Brazil

BISHOP KINSOLVING, coming to attend the General Convention, with his wife and daughter, left Rio Grande do Sul July 8th, sailed from Rio de Janeiro by the steamer *Vasari* on July 18th and arrived at New York on August 3d.

THE REV. W. M. M. THOMAS, on furlough, with his family, sailed by the same steamer. His address is Pearson, Md.

THE REV. GUIDO A. ZUMBUHL was advanced to the priesthood in Rio de Janeiro on July 3d.

Cuba

THE REV. DAVID W. BLAND, who was appointed on April 12th, with his wife left Camden, N. Y. on August 17th and sailed from New York by the steamer *Olinda* on August 24th for Guantanamo.

Hankow

THE REV. T. P. MASLEN, on regular furlough, with his wife and two children sailed from Shanghai by the steamer *Empress of China* on June 28th, arrived at Vancouver on July 17th and proceeded to Alameda, Cal.

THE REV. FREDERICK G. DEIS, who was appointed May 10th, with his wife left Oshkosh, Wis., on August 9th and sailed from San Francisco by the *Tenyo Maru* on the 16th.

THE REV. ROBERT A. GOODWIN, JR., whose appointment took effect on June 17th, left his home at Richmond, Va., on July 15th and sailed from Vancouver by the steamer *Empress of India* on August 17th.

DR. JOHN MACWILLIE, returning after furlough, with his wife and family left Toronto on August 8th and sailed from Vancouver by the same steamer.

MISS EMILY L. RIDGELY, deaconess, who was appointed on June 14th, left Trenton, N. J., on August 27th and is to sail from Vancouver by the steamer *Empress of Japan* on September 7th.

MISS SUSAN H. HIGGINS, returning to duty after furlough, left her home at Glenolden, Pa., on August 11th and is to sail from Vancouver by the same steamer.

MISS SARAH E. HOPWOOD, whose appointment took effect on May 31st, left her home at Bridgeport, Conn., on August 27th and is to sail with Miss Higgins.

Mexico

THE REV. AND MRS. LELAND H. TRACY sailed from New York by the steamer *Antilles* on July 9th and, after spending a few days with Bishop Aves in Texas, arrived at Chihuahua on July 23d.

Shanghai

BISHOP GRAVES, coming to attend the General Convention, sailed from Shanghai by the steamer *Empress of India* on July 19th, arrived at Vancouver on August 6th and reached his home at Geneva, N. Y., on the 12th.

THE REV. DR. F. L. H. POTT, returning after furlough, left Wappingers Falls on August 11th and sailed from Vancouver by the steamer *Empress of India* on the 17th.

THE REV. ROBERT E. BROWNING, who was obliged to return to the United States on account of illness, sailed from Shanghai by the steamer *Empress of China* on June 28th, arrived at Vancouver on July 16th and proceeded to Portland, Ore.

THE REV. THOMAS K. NELSON, whose appointment took effect June 17th, left his home at Blacksburg, Va., on August 7th and sailed from Vancouver by the steamer *Empress of India* on the 17th.

MR. MONTGOMERY H. THROOP, on leave of absence for one year to take a special course at Yale University, left Shanghai by the steamer *Mongolia* on July 8th, arrived at San Francisco on August 4th and reached his home at Albany, N. Y., on the 10th.

MR. TRACY R. KELLEY, who was appointed on May 10th, with his wife sailed from San Francisco by the *Tenyo Maru* on August 16th.

DR. FRANCES F. CATTELL, who left New York on July 4th and sailed from San Francisco by the steamer *Manchuria* on the 12th, was married to the Rev. Benjamin L. Ancell, of Yangchow, on the 30th, at Yokohama, Japan.

The Philippines

BISHOP BRENT, coming to attend the General Convention, sailed from Southampton by the steamer *George Washington* on August 3d and arrived at New York on the 10th.

THE REV. JOHN A. STAUNTON, JR., and wife, who sailed from Manila on June 4th by way of the Suez Canal, arrived at New York by the steamer *Prinz Friedrich Wilhelm* on August 29th.

MRS. C. RADCLIFFE JOHNSON and son, who sailed from San Francisco May 3d, arrived at Manila on June 10th.

Tokyo

BISHOP MCKIM, coming to the General Convention, with his wife and two daughters sailed from Yokohama by the steamer *Minnesota* on August 20th, which is due to arrive at Seattle on September 3d. They will proceed to Nashotah, Wis. They were accompanied by Mrs. George Wallace, who brought the body of Mrs. A. D. Cole, her mother and Mrs. McKim's mother, for interment at Nashotah.

THE WOMAN'S AUXILIARY

To the Board of Missions



ST. LUKE'S MISSION BUILDINGS

THE YEAR AT ST. LUKE'S, WHIRLWIND

By Harriet M. Bedell

THIS has been a year of many discouragements on account of inefficient help; but our blessings have more than balanced the discouragements.

The school has been larger than ever before and for the first time the Indians have been enthusiastic in helping to spread Christ's Kingdom among their people and also among other nations. They themselves paid the apportionment and \$10 for the work in Oklahoma; the Sunday-school sent \$18 to the Board for General Missions, besides having collections at Sunday and Holy Communion services toward the current expenses of the mission. This is not much, but it shows a great step in advance. As Bishop Brooke says, "Heretofore they seemed to have no thought of giving, but rather of what they could get."

When I gave out the boxes at the beginning of Lent I at first gave to those only who I thought would be willing to give. This proved to be a mistake. Mrs.

Warpath came in, "You didn't give Bessie a box"; Mrs. Chicken Hawk, "Where's Paul's box?" etc. I replied that I would give out the others in school, so the next day I gave every child a box, and every one came back with an offering. In one family of five children even the baby had to have a box.

The Guild met every Thursday to make bead-work for the new chapel, which we need so much. We have a large box full of work ready to sell. These meetings were always attractive to me. The women came in their bright-colored gowns with flowing sleeves. They are not used to sitting on chairs or benches, so there were groups here and there on the floor. I cut out what I wished them to make, but they made their own designs and chose what colors they liked. As a result we have real Indian things.

The Indians have learned not to disturb me in school except in case of illness, but after school they often come

in. There is an important work among the men here, and I hope we may have a clergyman in the fall who will be a real leader among them. They are asking questions, and I feel that now is the time to win them to Christ.

Just before the Rogation days five or six of the old men came in "to talk" and I sent for David, our deacon, to interpret. They came to ask if they might have a hand game for three nights, saying they would all come to chapel first. I had allowed it before on condition that it be conducted by a Christian Indian, that they stop before midnight, and that there be no whiskey or gambling; so this time old Blue said, "We will do as you say." I didn't know about three nights, and asked why one night would not do. They said that Red Skin, one of the oldest Indians, was to fast for three days and to pray for the Great Spirit's blessing on the land and crops, and that while he was doing this the others were joyous and wanted to have a good time. I have inquired carefully about the hand game and find it harmless, so I told them they might have it, explaining that some day they would come into the Church and join us in our prayers to God; that we had three fast days when Church people met together to ask God to bless the harvest, etc. Exclamations of "Mmmm! Mmmm!" showed their approval. Our Church worship appeals to the Indians, and I know having a chapel set apart for the worship of God alone will have a desired effect.

Most of our Indians have met the conditions of the new regulations in the Government office, and nearly all expect good crops from their land. Through the kindness of one of the agents of the Mohonk Lodge I was able to start a little bead-work industry among the women. When they came to me for help I gave them work which was sent me. A check also was sent, so that immediate payment might be made. Good prices were paid and much work was done.

School closed with a feast. Old Blue made the feast call with his thundering voice throughout the camp, and soon In-

dians were coming toward the trees near the mission house from all directions. There was beef with rice and raisins, beans, bread and coffee. After prayers and addresses the feast was soon an event of the past. After visiting a while everybody left pleased, to go to their own allotments.

The scholars remain in Whirlwind all winter, seldom asking to go, but immediately upon the close of school they are gone.

Through the kindness of the Indians' Hope I have a little tent, saddle and bridle, and after a few days' rest I go with Bishop Brooke to Chilocco Indian Government boarding-school, where we have about a hundred members; then with David and his wife visit Indians, staying a day or two in the different camps. At Deer Creek I have been promised a large gathering and the Indians are all delighted with my little tent. David conducts the services in Cheyenne direct from the Prayer Book.

This past year we have had several baptisms but only four confirmations, but these four are most valuable to us and were won only through prayer, it being hard for them to give up many old-time customs. When Mrs. Chicken Hawk stood before the bishop great drops of perspiration were on her forehead and temples. I believe she is very



ON THE WAY TO GUILD MEETING

much in earnest. Several times she has come to tell me how happy she is. "I'm happy now—different way. I will try to keep in the Jesus' road," etc.

During the year we have received many splendid boxes, so that our store-room is pretty well supplied. Every box contained things that were a real help. We have now plenty of material and shirts for the boys for the opening of school and also winter dresses and underwear. I have been supplied with all I asked for and more, and am most grateful. We receive regularly a number of magazines for our reading room, which is open every night after chapel until nine o'clock. The young people in the camp thoroughly enjoy this, for in many of the homes there is no light save from the fire in the ground, and the reading-room does away with much of the camp loafing. When we are finished with the magazines we send them to our white

neighbors living seven or more miles away, who lease the Indian lands. They in turn promise to send them on.

Another year I hope our industrial work may be resumed. This consists of teaching the girls who come to the house in turn every day to do the work that each day brings and taking charge of the sewing-class and helping the girls with their dresses, etc. No one need be afraid of the Indians. Our mission is beautifully located, the work is extremely interesting, and I have hardly known a sick minute since I came, though I never worked so continuously or hard before. The climate is delightful, and I don't see why it should be difficult to get anyone to live here. While we are somewhat isolated from white people we never get lonesome, and can always drive to town, which is about nine miles away. Do what you can to get the helpers needed.

THE STORY OF A PONCA INDIAN GIRL

Told by Herself

[A paper read by Mrs. Amos Ross at a meeting of women held on April 20th, 1910, at Sioux Falls, S. D.]

My dear Friends:

I FEEL grateful for the privilege of being allowed to say a few words in memory of our late beloved Bishop Hare.

I have known Bishop Hare for a great many years. The first time I saw him was when he came to Ponca Agency. I was at the missionary school then with my brother and sister. The Rev. Owen Dorsey and his mother had charge of the mission house then. I remember the first time the bishop asked us our names and we hardly answered him, as we did not know how to talk English then. He was very much pleased to see us. At that time a lady by the name of Miss Annie Baker taught the school. She is now Mrs. Gregory. After she left, Sister Mary and Miss Ives came there to do missionary work. Sister Mary was the teacher and Miss Ives had charge of the work.

Bishop Hare was our guardian. In 1873 Sister Mary and Miss Ives were placed in charge of Santee Mission and the bishop sent for us to go there, so we went and stayed with them at the mission house. St. Mary's School was not built until the next year. When it was done, they placed just a few girls there. I was one of the first girls that went to St. Mary's School. I did not go to school very long, as Mr. Ross used to come and see me quite often. Sister Mary and Miss Ives told me that Mr. Ross was a good man and they were willing for me to marry him. Bishop Hare confirmed me before I was married. In 1877, Mr. Ross was made deacon and helped the Church at Santee for a while.

In 1880 Bishop Hare sent word to Mr. Ross to come up to Pine Ridge to do missionary work and teach school. On our way to Pine Ridge, we stopped at

Rosebud and attended the first convocation held there by Bishop Hare. As it was necessary for Mr. Cleveland to leave, bishop requested us to take charge of the mission at Rosebud for two months. At the end of that time we went on to Pine Ridge. Of course I was very young then, with two small children, Joseph and Oliver. We were stationed at Wounded Knee. When we first went to Wounded Knee, the Indians were wild yet, but they were glad to see us and gave us a hearty welcome.

Mr. Ross taught school week-days, besides doing missionary work. Everything was new to the Indians then, and they did not seem to realize what going to church meant. Some old men would sit there and smoke, while others would be sleeping. Some evenings Mr. Ross would try to teach them to sing Church hymns in Indian, which they thought very amusing. I always remember Hymn No. 73 (Bethany) was the first one Mr. Ross tried to teach them. Some of those people that Mr. Ross taught at that time are still living, and they are the best Church members we have.

The bishop wrote to us often and tried to encourage us in every way. He used to visit around once a year. He always said when he came, "Mrs. Ross, I am very glad to come to your house again." I am not a very fine cook, but he always said he liked my cooking. He always liked the jelly I make and so I used to save him some. I am proud to say that he asked me to mend for him twice.

The Indian men at that time did not haul wood as they do now, and did not believe in packing it, so the women used to pack it on their backs. We had no team yet, and Mr. Ross made a little hand sled on which he hauled wood and water for us to use at the house. I did not try to have any women's meetings yet, because it seemed almost impossible to get them together, but, as it was a Government day-school, there was dress material sent out there to them for the children, and I used to cut out dresses for the girls and tried to fit them on, but I had a hard time, as they did not

want to take off their shawls, but they soon got over it.

We stayed there for three years, then we had a reason to go back to Santee, so we went, as bishop let Mr. Ross go back. After we got back to Santee, bishop wanted Mr. Ross to take charge of the church at Howe Creek, known as "Blessed Redeemer." We were there for a year, and in 1885 bishop asked Mr. Ross to go back to Pine Ridge again. He said the people out there were in the dark yet. Then we came to Medicine Root and took charge of St. Barnabas's Church, which had just been finished. The people were very glad to have Mr. Ross there and helped cheerfully in the Church work. They had already started the women's meetings before we came, so that made it easier for me. We were at this station for six years. When the trouble in 1890 and '91 occurred, it was thought best that I should return to Santee for a while. Mr. Ross stayed at Pine Ridge. After the battle of Wounded Knee the wounded and dying were placed in our church at the agency. Bishop came to visit and comforted the poor people, staying with them for two days. He also wanted to find out the cause of the trouble and talked with the agent in charge as to the best things to be done. In 1892 bishop sent Mr. Ross to Corn Creek to take charge of the eastern half of the Pine Ridge Reservation, the Rev. Charles Cook having the western half. We were stationed at the Inestimable Gift Church, this being the centre of all chapels and stations in his district.

The women's meetings are well attended, and we hope they may do better yet. We have been on the Pine Ridge Reservation for thirty years now and I do not know how much longer we will stay. Mr. Ross and myself are now getting old, but we enjoy the Church work as much as ever. God knows what is best for us and may spare us a few more years, but we cannot tell. We notice a great difference for the better from what was when we first came. There are many Christians, but I think it is



THE UNITED GUILDS OF SANTEE BEFORE THE EDITH FRANKLIN MEMORIAL HOUSE

all Bishop Hare's work. I think the bishop was a great man and always think that he saved many souls and always did his duty wherever he was, and I know our dear Bishop Johnson will do the same. But now our good bishop is taking his much-needed rest, we all ought to try to follow his good example and keep up the good work which he started.

I attended the mission council here last October, but sorry to say, I missed

some of the women's meetings. This is the first white women's meeting I attended. I did not think I could get up and talk in English, and so I have written down what I have to say this time.

I wish to say before I sit down that what Sister Mary and Miss Ives said to me about Mr. Ross being a good man was true, and I feel that I owe it to them that I became a minister's wife.

I shake hands with you all. I remain your sister in Christ,

LUCY ROSS.

THE UNITED GUILDS OF SANTEE AGENCY, SOUTH DAKOTA

IN response to an inquiry with regard to the united guilds of Santee Agency, Mrs. William Holmes, wife of the Indian missionary at that place, writes us:

"I will send you a picture of the Edith Franklin Memorial House, and the

United Guilds. The United Guilds select officers in April, at the agency church. There are only three officers, president, secretary and treasurer, one officer from each guild, and every year they change. This year the agency has the treasurer.

"The United Guilds have service at



ST. JOHN'S MEMORIAL CHURCH, CAMBRIDGE, WHERE THE CONFERENCE MET DAILY
IN THE EARLY MORNING

half-past ten, in the church. The Rev. Mr. Holmes, the Rev. Mr. Saul, and Mr. George Lawrence, catechist, and Mr. Barker and Abraham and Chapman, helpers, are present. After the singing and prayers, if there is time, they all give us a short address, and before we sing the last hymn the treasurer takes up the offering. There is a United Offering box and all the offering goes for that. Sometimes it is five dollars, and sometimes six, and sometimes less.

The men come with their wives. Some of the people come twenty miles, some fifteen, some seven, to attend this meeting. After the service we have a dinner prepared by the agency guild. They have two long tables; the men sit at one and the women at the other. After dinner is over they pile up the dishes and the women have their meeting. They open with a hymn and creed and prayers, and a chapter from the Bible, and then the president makes an address, and then roll-call, and then they pass the plate around again, for there are always some late, and then they count the money, and the secretary writes it down in her book. Then they vote on the time of the next meeting. Then the president calls upon some of the women to make short addresses; sometimes five or six women will speak. They close with a hymn.

THE CAMBRIDGE CONFERENCE

How It Appealed to a Junior Officer

PERHAPS the most vivid impression of the conference was that of opportunity—it was almost a keynote. Those who met there came with the idea that they were determined to make the most of those days. It was distinctly a conference of hard work. The few who came not knowing just why, soon caught the spirit, and the earnestness of purpose in each and every member was very striking. Could any one begin those days as we did with a daily attendance at the Holy Eucharist and not feel that there was given to us an opportunity to look deeper into our souls and to offer ourselves afresh that in us might be accomplished His will in whose Name we were gathered? And then in each class was borne home again to us the opportunity for the Church and for us the privilege of service. In the Bible study, the first hour, the revelation—God speaking at sundry times to His people and using all things to accomplish His purpose; next, the study

of the work still to be done, and lastly, the goodly heritage come down to us.

The conferences in the afternoon and evening were perhaps the least helpful part, as most of them had not been sufficiently planned out and prepared for; there were two striking exceptions here, however. One felt all through those days that there were so many people with whom one would like to share the privileges, so many whom one longed to have there. Is there not some way by which we can let more people know what a power and strength the conference will give them in their work, so that they can already be planning to come next year?

The conference of 1910 is past in one sense, yet it is surely very present in the hearts and minds of every one of its members and very much in the future in its results. They will go on, reaching for some unto the uttermost parts of the earth in the insight they there obtained of spiritual things and the truth of the message they carry with them to their field of active service, and for all is a truer realization that each day brings an opportunity to serve and that the field is within as well as without, at home and abroad, and that the work is not ours and is successful only in so far as we make our wills obedient to the will of God.

Perhaps I ought to say the conference meant so much to me that I cannot really write any adequate impression.

A FIELD OR A FORCE?

A JUNIOR leader preparing for a study class asked advice of a mission study class leader. "The first thing to decide," was the answer, "is whether your future class is to be a field or a force." In other words, was the work to be done in and for the members of the class, or were they to receive that they might pass on to others?

No one doubts that there is more inspiration in preparing a force than in simply working a field. A study class leader has hardly a more delightful thought than to let her imagination

picture what may be done by the members of a class who are willing to be a *means* to the end of reaching others.

But the application of the "field and force" principle need not be confined to classes. Each Junior leader is certainly called to be a *force*. It may be worth while to make this suggestion just at this time. Many of us have been at summer conferences and have been stirred to a new earnestness, and as the time passes we feel more and more strongly how good it has been for us to have had those days of study, information and prayer. We shall sadly miss the point if we let the lessons learned at such a time end with ourselves. Of course we must have made the truths taught our own or we cannot pass them on, for we cannot give away that which is not first ours. But to keep them to ourselves will undo much of the good of the conference. What we received there is ours to give through our work. The Junior leaders who have been at such a conference as, for instance, that at Silver Bay, have learned much which will be for their own help and inspiration through the coming months; but if it is to be for that alone they have failed to catch the spirit of the conference. Only as our winter work shows the result of our days there will those days be really justified.

There is a large opportunity before those of us who are planning to be at Cincinnati this October. Many things there will be helpful, but for those interested in missionary education nothing will be better than the study classes. Many a Junior leader longs to introduce into her work the newer methods of mission study, but cannot go to a summer conference. Here is a suggestion to all such leaders: Let us make the first ten days of the Convention time all that such a conference might be. On two days in the first week and on five in the second these classes are to be conducted. For an hour and a quarter each morning eight or ten classes will meet in the cathedral house. It will take some sacrifice of time and effort to do this work. Any Junior leader who

realizes that she must always be a *force* in the work, who goes to Cincinnati anxious to find not what will merely interest or even help *her*, but deeply in earnest in meaning to come back from Cincinnati better equipped for work, will not fail to put first in importance, during the days at Cincinnati, membership in one of these study classes.

Those who wish to join these classes will please send in their names at once to Miss Lindley, at the Church Missions House.

SOME CINCINNATI NOTES

THIS year the General Convention will meet in Cincinnati, on Wednesday, October 5th. After an early celebration for the members of the Convention alone, Morning Prayer will be said and the sermon, by the Bishop of Salisbury, England, will be preached in the great Music Hall. This hall will accommodate several thousand persons, and it is hoped all visiting members of the Auxiliary can attend.

In the same hall the Convention will hold its sessions, which last generally for three weeks, and these sessions are open to all.

In a wing of the same building will be the Auxiliary headquarters, with rooms for the Junior Department, and, through the hospitality of the Southern Ohio people, for other organizations, as the Girls' Friendly Society, Daughters of the King, Church Periodical Club, Sunday-school Association, etc.

The Auxiliary assembly hall will be used on the afternoon of Wednesday the 5th and the mornings of Thursday the 6th and Monday the 10th (probably) for the business sessions of the diocesan officers; at all other times all visiting members of the Auxiliary will be welcome to take part in the meetings to be held there. These will take place from 10:30 to 12:45, with prayers at noon.

Before prayers informal conferences, on the United Offering, the Woman's Auxiliary and its Junior Department, Missionary Information and Gifts, will be held; at one session a Question Box will be conducted, at two there will be a gathering of secretaries, at another of missionaries, and after prayers the missionary bishops in turn will address the Auxiliary. These sessions will close with a Review of the Triennial and a Quiet Hour.

On arrival in Cincinnati, go to Auxiliary Headquarters and register, stating the diocese from which you come, your address in Cincinnati, and, if a diocesan officer, your office in the branch. It is suggested that diocesan officers provide themselves with a bit of purple ribbon, one inch by four and a half, stamped with the name of their diocese.

THE UNITED OFFERING DAY

ON account of local conditions the date of the United Offering day has been changed, and it is to be Saturday, October 8th. At eight o'clock the Holy Communion will be celebrated in Christ Church and the United Offering will be made. In the afternoon the general meeting will be held in the Music Hall.

HOW ONE DIOCESAN OFFICER LOOKS UPON HER WORK

I AM looking forward to the Triennial services and meetings, my first attendance at such gatherings, with the greatest pleasure and expectation of receiving new inspiration and intelligence in the work which grows upon me day by day, and week by week. The possibilities of it are tremendous and sometimes overwhelming in the sense of responsibility that underlies it all. I wish I could make others feel as I do the opportunity and privilege of service for the Master offered by Auxiliary work. The vision and the joy of service are the two things I like to dwell upon.

ACKNOWLEDGMENT OF OFFERINGS

Offerings are asked to sustain missions in thirty missionary districts in the United States, Africa, China, Japan, Brazil, Mexico and Cuba; also work in the Haitien Church; in forty-two dioceses, including missions to the Indians and to the Colored People; to pay the salaries of thirty-two bishops, and stipends to 2,253 missionary workers, domestic and foreign; also two general missionaries to the Swedes and two missionaries among deaf-mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from July 1st to August 1st, 1910.

* Lenten and Easter Offering from the Sunday-school Auxiliary.

NOTE.—The items in the following pages marked "Sp." are Specials which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

Home Dioceses

Alabama

Ap. \$291.89; Sp. \$3.08

HUNTSVILLE — Nativity: Wo. Aux., Gen.	10 00
MINTER—The Misses Lockwood and Miss Reynolds, Gen.	2 00
MOBILE—All Saints' S. S.*: Gen.	34 89
Christ Church S. S.*: Gen.	100 00
St. James's: Work in Porto Rico, \$3; Brazil, \$12.	15 00
Mrs. Ripley, Gen.	5 00
Mrs. William A. Gould, Gen.	1 00
MONTGOMERY—St. John's: \$51.50, Wo. Aux., \$50, Gen.	101 50
Mrs. J. J. Mayfield, Gen.	5 00
TALLADEGA—St. Peter's: Gen.	7 50
WHISTLER—St. Paul's: Gen.	10 00
MISCELLANEOUS—Babies' Branch, Sp. for font, for Alaska.	3 08

Albany

Ap. \$516.35; Sp. \$49.74

ALBANY—All Saints' Cathedral S. S.*: Gen.	54 52
St. Andrew's: "A Friend," Gen.	5 00
St. Paul's: "A Friend," Mexico.	50 00
St. Peter's: "A Friend," Sp. for Church Extension Fund, Porto Rico, \$10; S. S., Gen., \$33.46.	43 46
BURKE—Mrs. E. C. Wiley, Dom. and Frn.	15 00
CAMBRIDGE—St. Luke's: Gen.	15 73
CATSKILL—St. Luke's: Gen.	2 00
CHAMPLAIN—St. John's: Gen.	13 32
CHEERY VALLEY—Grace: Gen., \$1.30; S. S.* Frn., \$7.25.	8 55
COHOS—St. John's: Gen.	11 95
COOPERSTOWN—Christ Church: Gen.	57 20
ILION—St. Augustine's S. S.*: Sp. for Rev. J. M. Cuthbert, St. Mary's, Kyoto	39 74
MADRID—Miss Zella B. Stevens, Bishop Rowe, Alaska.	1 50
MALONE—St. Mark's: Gen.	60 00

POTSDAM—Trinity Church S. S.*: Gen.	25 00
SALEM—St. Paul's: Frn.	21 00
SARATOGA SPRINGS—Bethesda: Dom. and Frn.	58 06
SCHENECTADY—St. George's: Miss M. A. Towell, Gen.	5 00
Mrs. A. Van Nostrand, Gen.	5 00
SIDNEY—St. Paul's: Gen.	14 06
TROY—Ascension: Men's Union, Gen.	30 00
St. Barnabas's: Gen.	5 00
WALTON—Christ Church: Dom.	15 00
WESTPORT—Mary Caroline Keith Hayner, Gen.	10 00

Arkansas

Ap. \$26.00; Sp. \$11.00

CAMDEN—Mrs. A. A. Tufts, Gen.	5 00
LITTLE ROCK—Trinity Cathedral: P. K. Roots, Sp. for Church Extension Fund, Porto Rico.	10 00
P. K. Roots, Gen.	20 00
Miss Mary Knox Gatlin, Junior Aux., Gen.	1 00
MARIANNA—St. Andrew's: Dudley S. Clark, Sp. for Church Extension Fund, Porto Rico.	1 00

Atlanta

Ap. \$208.48

ATLANTA—Incarnation: Gen.	40 00
St. Paul's: Gen.	25 00
CALHOUN—St. James's: Gen.	2 00
CARROLLTON—St. Margaret's: Gen.	2 50
CAVE SPRING—Church of the Good Shepherd: Gen.	2 00
COLUMBUS—St. Christopher's: Gen.	3 00
Trinity Church: Gen., \$5; Wo. Aux., Caroline Day-school, Shanghai, \$50.	55 00
DECATUR—Holy Trinity Church: \$4.50, S. S.* \$21.48, Gen.	25 98
EAST POINT—St. Paul's: Gen.	5 00
EATONTON—All Angels': Gen.	3 00
MARIETTA—St. Barnabas's: Gen.	1 00
MILLEDGEVILLE—St. Stephen's: Gen.	30 00
NORCROSS—St. Thomas's: Gen.	5 00
UNION POINT—Mission: Gen.	4 00
WASHINGTON—Church of the Mediator: Gen.	5 00

Bethlehem

Ap. \$456.34; Sp. \$25.00

DRIFTON— <i>St. James's</i> : Frn., \$189.18; Junior Aux., Sp. for <i>St. Mary's</i> - on-the-Mount, Sewanee, Tennessee, for purchase of shoes, \$25.....	214 18
HAZLETON— <i>St. Peter's</i> : Gen.....	23 70
POTTSVILLE— <i>Trinity Church</i> : Dom. and Frn.....	5 00
READING— <i>St. Mary's Chapel</i> : Gen....	6 46
SHENANDOAH— <i>All Saints'</i> : Gen.....	16 54
SOUTH BETHLEHEM— <i>Nativity</i> : A. N. Cleave, \$100, Mrs. A. N. Cleave, \$50, Gen.....	150 00
WHITE HAVEN— <i>St. Paul's</i> : Gen.....	10 46
WILKES-BARRE— <i>St. Clement's</i> : Gen....	25 00
WYOMISSING—Miss Elizabeth Hemsley, medical work, Gen.....	5 00
MISCELLANEOUS—"Decimus," Frn.....	25 00

California

Ap. \$324.44; Sp. \$55.00

ALAMEDA— <i>Christ Church</i> : Brotherhood of <i>St. Paul</i> , Chapter No. 30, Bishop Rowe's dogs in Alaska.....	5 00
BERKELEY—Mrs. M. J. Easton, Gen....	20 00
FOWLER— <i>St. Michael's</i> : Gen.....	6 50
FRUITVALE— <i>St. Philip's</i> : Gen.....	2 33
MENLO PARK— <i>Trinity Church S. S.</i> : Gen.....	79 50
OAKLAND— <i>Trinity Church S. S.</i> : Gen....	15 35
Miss Mary K. Robertson, Gen.....	5 00
Miss Z. J. Hatch, support of Bible- woman, China.....	12 50
PACIFIC GROVE— <i>St. Mary's S. S.</i> : Gen.....	50
PALO ALTO— <i>All Souls'</i> : (of which S. S.* \$25), Gen.....	84 50
SAN FRANCISCO— <i>St. John's</i> : Gen.....	50
<i>St. Stephen's</i> : Gen.....	12 76
Mrs. G. W. Gibbs, Gen.....	50 00
Rt. Rev. W. F. Nichols, D.D., Sp. for Bishop Whipple Memorial, Havana, Cuba.....	15 00
SAN RAFAEL— <i>St. Paul's</i> : Gen.....	25 00
SELMA— <i>St. Luke's</i> : Gen.....	5 00
MISCELLANEOUS—"B," Sp. for Shang- hai, Catechist School Land and Building Fund.....	40 00

Central New York

Ap. \$776.69; Sp. \$100.00

AUBURN— <i>St. Peter's</i> : Gen.....	186 79
BINGHAMTON—Mrs. J. W. Metzler, Gen.....	1 00
CAZENOVIA—Mrs. G. C. Ward, Gen....	200 00
CHAMPION— <i>St. John's</i> : Gen.....	7 00
CLEVELAND— <i>St. James's</i> : Gen.....	5 50
COPENHAGEN— <i>Grace</i> : Gen.....	3 00
FINE VIEW—Mrs. Charles M. Stone, Gen.....	5 00
KING'S FERRY—Miss S. A. Goodyear, Gen.....	4 00
NEW BERLIN—Mrs. S. T. Sprague, Gen.	1 00
NORWICH—Mrs. A. J. Beebe, Gen.....	1 00
ONONDAGA CASTLE— <i>Church of the Good Shepherd</i> : Gen.....	1 00
OWEGO— <i>St. Paul's</i> : Dom., \$11.25; Frn., \$11.....	22 25
PARIS HILL— <i>St. Paul's</i> : Gen.....	13 00
SENECA FALLS— <i>Trinity Church</i> : Frn....	130 00
SKANEATELES—Wo. Aux., Sp. for "Skaneateles" scholarship, Tortella Hall, Nenana, Alaska.....	100 00
SYRACUSE— <i>All Saints'</i> : Indian, \$5.75; Dom., \$6.25; Gen., \$5.50.....	17 50
(In Memoriam), "H. D. S. H.," Gen....	1 00
UTICA— <i>Holy Cross</i> : Gen.....	125 75
<i>St. Andrew's</i> : Dom., \$5.75; Gen., \$6.15	11 90
MISCELLANEOUS—Wo. Aux., Fifth Dis- trict, Gen.....	40 00

Chicago

Ap. \$1,078.06; Sp. \$235.03

AURORA— <i>Trinity Church</i> : Wo. Aux., Gen.....	1 00
BELVIDERE— <i>Trinity Church</i> : Wo. Aux., Sp. for <i>St. Elizabeth's</i> Hospital Building Fund, Shanghai.....	6 59
<i>All Saints'</i> : Wo. Aux., Gen.....	2 00
<i>Ascension</i> : Wo. Aux., Gen.....	2 00
<i>Atonement</i> (Edgewater): S. S.* Gen....	50 00
<i>Christ Church</i> (Woodlawn Park): Gen.....	50 00
<i>Epiphany</i> : "H," Gen.....	2 55
<i>Grace</i> : Wo. Aux., "J," (In Memoriam), <i>St. John's</i> School, Cape Mount, Af- rica, \$40; "Frank" scholarship, <i>St.</i> <i>John's</i> School, Cape Mount, Africa, \$40; Sp. for <i>St. John's</i> College, Expansion Fund, Shanghai, \$100....	180 00
<i>Church of the Good Shepherd</i> : Wo. Aux., Gen.....	2 00
<i>Holy Cross</i> : Frn.....	7 00
<i>Incarnation</i> (Fernwood): "M," Gen....	1 00
<i>Church of Our Saviour</i> : Wo. Aux., Gen.....	2 50
<i>St. Ambrose's</i> : Wo. Aux., Gen.....	1 00
<i>St. Andrew's</i> : Wo. Aux., Gen.....	10 00
<i>St. Bartholomew's</i> : Wo. Aux., Gen....	17 08
<i>St. James's</i> : Dom. and Frn., \$205.32; Morning Primary and Afternoon Sun- day-school, Children's Birthday Of- fering, Sp. for Bishop Graves, Shang- hai, \$7.44.....	212 76
<i>St. Philip's</i> : Wo. Aux., Gen.....	1 00
Miss Marion P. Warren, Gen.....	10 00
Mrs. W. C. Wheelock, Gen.....	5 00
J. F. Pendleton, Gen.....	5 00
Miss Agnes E. Kraft, Gen.....	1 00
EVANSTON— <i>St. Luke's</i> : Dom. and Frn., \$26.50; Sp. for <i>St. John's</i> Univer- sity, Shanghai, \$2; Wo. Aux., Gen., \$10.....	38 50
GALENA— <i>Grace</i> : Wo. Aux., Gen.....	2 00
GLENCOE— <i>St. Elizabeth's</i> : Wo. Aux., Gen.....	7 00
HIGHLAND PARK— <i>Trinity Church</i> : Gen.	58 00
HINSDALE— <i>Grace</i> : Gen., \$58.53; Sp. for <i>St. Luke's</i> Hospital, Shanghai, \$5.....	63 53
LA GRANGE— <i>Emmanuel Church</i> : Wo. Aux., Gen., \$10; Junior Aux., Sp. for Miss Stewart's work, Hankow, \$5.....	15 00
LAKE FOREST— <i>Church of the Holy Spirit</i> : Dom., \$50; Gen., \$389.58....	439 58
MAYWOOD— <i>Holy Communion</i> : Wo. Aux., Gen.....	1 00
OTTAWA— <i>Christ Church</i> : Wo. Aux., Gen., \$1; Sp. for Bishop Rowe, Alaska, \$2.....	3 00
STERLING— <i>Grace</i> : Wo. Aux., Gen.....	2 00
STREATOR— <i>Christ Church</i> : Wo. Aux., Gen.....	1 00
MISCELLANEOUS—Wo. Aux., Dr. Myer's work, Shanghai, \$6; Sp. for American Church Institute for Negroes, \$25; Sp. for <i>St. Paul's</i> College, Tokyo, \$25; Sp. for Build- ing Fund, <i>St. Elizabeth's</i> Hospital, Shanghai \$57 (of which from offer- ing of Quiet Hour, \$7, offering of annual meeting, \$50).....	113 00

Colorado

Ap. \$137.56

BOULDER—Mrs. Robert Fenton, Gen..	1 00
CANON CITY— <i>Christ Church</i> : Junior Aux., \$7.88, A. R. Livingston, \$15, A. P. Livingston, \$25, Gen.....	47 88
COLORADO SPRINGS— <i>St. Stephen's</i> : Dom. and Frn.....	16 63

DENVER— <i>St. Barnabas's</i> ; Gen.....	47 05
<i>St. John's</i> : "A Member," Gen.....	15 00
Mrs. Alfred Brown, Gen.....	4 00
PUEBLO— <i>St. James's</i> (Bessemer): Frn.	5 00
Mrs. Joseph A. Hill, Gen.....	1 00

Connecticut

Ap. \$2,418.42; Sp. \$175.00

BRIDGEPORT— <i>St. George's</i> ; Gen.....	10 00
<i>St. John's</i> : "Glover Sanford Memorial" scholarship, <i>St. Margaret's School</i> , Tokyo.....	12 50
BRIDGEWATER— <i>St. Mark's</i> ; Gen.....	40 76
DANIELSON— <i>St. Alban's</i> ; Gen.....	40 25
EAST HADDAM—Rev. Dr. F. C. H. Wendel, for Bishop Rowe's work in Alaska, \$1; Bishop Root's work in Hankow, \$1.50; Mrs. F. C. H. Wendel, Sp. for Archdeacon Atwood's work in Arizona, \$2.....	4 50
FORESTVILLE— <i>St. John's Mission</i> : Gen.....	14 00
GREENWICH— <i>Christ Church</i> : \$48, E. M. C. Leonard, \$15, Sp. for Expansion Fund, <i>St. John's University</i> , Shanghai.....	63 00
HARTFORD— <i>Christ Church</i> : "J. E. K." Sp. for Rev. R. E. Wood, Wuchang, Hankow, for purchase of land.....	5 00
<i>St. John's</i> : Frn.....	113 40
<i>Trinity Church</i> : "A Member," Gen.....	1,000 00
Mrs. J. Garrett, Gen.....	5 00
Mrs. A. C. Goodman, Sp. for Expansion Fund, <i>St. John's University</i> , Shanghai.....	100 00
"S. M. B." Gen.....	50 00
IVORYTON—"A subscriber to THE SPIRIT OF MISSIONS," Gen.....	15 00
LITCHFIELD— <i>St. Michael's</i> : Wo. Aux., Mrs. F. M. McAllister, Gen.....	5 00
LONG HILL— <i>Grace</i> ; Gen.....	12 88
LYME—"A Friend," for the services of a nurse for one day.....	2 00
MIDDLETOWN—Miss E. A. Barry, Gen.....	10 00
Mrs. A. D. Medlicott, Gen.....	5 00
MILFORD— <i>St. Peter's S. S.</i> : For Alaska.....	2 60
MYSTIC— <i>St. Mark's</i> ; Gen.....	12 00
NAUGATUCK—Mrs. Maria N. Pond, Gen.....	5 00
NEW BRITAIN— <i>St. Mark's</i> ; Gen.....	10 00
NEW CANAAN— <i>St. Mark's</i> ; Gen.....	219 06
NEW HAVEN— <i>St. James's</i> (Westville): Gen.....	15 75
<i>Trinity Church</i> : Miss Sarah G. Hotchkiss, for medical work among women and children in China.....	50 00
Miss Jane N. Bishop, Gen.....	20 00
NEW LONDON— <i>St. James's</i> : "Lega," Gen.....	10 00
NEW MILFORD— <i>All Saints' Memorial</i> : Gen.....	130 00
<i>St. John's</i> : Miss Lena A. Botsford, \$3.75, C. Elmer Beach, \$1, Gen.; Girls' Friendly Society, for work among children in Alaska, \$2.44.....	7 19
NORFOLK—Elizabeth V. Sage, Gen.....	10 00
NORWALK— <i>St. Paul's</i> ; Gen.....	62 87
PORTLAND— <i>Trinity Church</i> : Dom.....	56 25
RIDGEFIELD—Mr. Albert N. Stone, Gen.....	5 00
SALISBURY— <i>St. John's</i> ; Gen.....	2 00
SHARON— <i>Christ Church</i> ; Gen.....	61
SHELTON— <i>Church of the Good Shepherd</i> : In memory of Elizabeth Seabury Nichols, Gen.....	10 00
SOUTH KENT—Mrs. R. J. Boyd, Gen.....	2 00
SOUTH NORWALK— <i>Trinity Church</i> : Bethany Guild, for "Bethany" scholarship, <i>St. Margaret's School</i> , Tokyo.....	25 00
STAMFORD—James H. Burdick, for work in <i>St. Matthew's Mission</i> , Alaska.....	1 00
Miss Susan Leeper, Gen.....	1 00
Miss L. Le Roy, for settlement house work, Manila.....	5 00
STRAITFORD— <i>Christ Church S. S.*</i> :	

Gen.....	50 00
TARIFFVILLE— <i>Trinity Church</i> : Gen.....	25 00
TASHUA— <i>Christ Church</i> : Gen.....	26 04
THOMASTON— <i>Trinity Church</i> : Gen.....	21 00
WALLINGFORD— <i>St. Paul's</i> : Gen.....	136 45
WASHINGTON—Mrs. Orville H. Platt, Gen.....	10 00
WESTON— <i>Emmanuel Church</i> : Gen.....	4 75
WINDSOR— <i>Grace S. S.</i> : Sp. for child's bed, <i>St. Luke's Hospital</i> , Ponce, Porto Rico.....	5 00
YANTIC— <i>Grace</i> : Gen.....	20 56
MISCELLANEOUS—In memory of Mr. John G. Floyd, Gen.....	100 00
"W." Gen.....	24 00

Dallas

Ap. \$76.05

ABILENE— <i>Heavenly Rest</i> : Gen.....	7 00
BROWNWOOD— <i>St. John's</i> : Gen.....	15 00
CORSICANA— <i>St. John's</i> : Dom.....	20 00
DALLAS— <i>Incarnation</i> : Juniors, No. 1, Gen.....	5 00
FORT WORTH— <i>St. Andrew's</i> : Dom. and Frn.....	17 05
<i>Trinity Church</i> : "A Member," Gen.....	5 00
Mr. Rochester Haddaway, Gen.....	2 00
MISCELLANEOUS—Junior Aux., Gen.....	5 00

Delaware

Ap. \$89.00; Sp. \$31.50

MIDDLETOWN— <i>St. Anne's</i> : Gen., \$6; Junior Aux., Mountain District of the South, \$2; Gen., \$5.....	13 00
NEWARK— <i>St. Thomas's</i> : Junior Aux., Gen., \$1; Sp. for Bishop Rowe, Alaska, \$2.....	3 00
Miss Fannie L. Shapleigh, Gen.....	2 00
NEW CASTLE—Mrs. H. H. Hay, Gen.....	5 00
REHOBOTH— <i>All Saints</i> : Gen.....	10 00
SMYRNA— <i>St. Peter's</i> : Junior Aux., Mountain District of the South, \$3; Sp. for Bishop Rowe, Alaska, \$2.....	5 00
STAUNTON— <i>St. James's</i> : Gen., \$25; Junior Aux., Mountain District of the South, \$1.....	26 00
WILMINGTON— <i>Calvary</i> : Junior Aux., Mountain District of the South.....	2 00
<i>Holy Trinity Church</i> : Junior Aux., Mountain District of the South.....	3 00
<i>St. John's</i> : Junior Aux., Mountain District of the South.....	5 00
<i>Trinity Church</i> : Junior Aux., Mountain District of the South.....	2 50
MISCELLANEOUS—Junior Aux., "Bishop Lee" scholarship, <i>St. Andrew's Seminary</i> , Mexico, \$16.50; Sp. for Miss C. J. Neely, Tokyo, \$5.50; Sp. for Rev. E. L. Woodward, Anking, Hankow, \$13; Sp. for Rev. S. H. Littell, Hankow, \$9.....	44 00

Duluth

Ap. \$13.79

DULUTH— <i>St. Paul's</i> : Wo. Aux., Gen.....	6 79
"C. A. K." Gen.....	5 00
GLENWOOD— <i>St. Paul's</i> : Gen.....	2 00

East Carolina

Ap. \$35.00

BEAUFORT Co.— <i>St. James's</i> (Belhaven): Gen.....	10 00
HYDE Co.— <i>St. George's</i> : Gen.....	10 00
WILMINGTON— <i>St. Mark's S. S.*</i> : Gen.....	10 00
"A Friend," Gen.....	5 00

Easton

Ap. \$99.69

CECIL Co.— <i>St. Stephen's</i> (Earleville): Junior Aux., for "Shasi Day" scholarship, Hankow, \$10; Bishop Hare, Indian, South Dakota, \$2.....	12 00
CECIL Co.— <i>St. Mark's S. S.*</i> (Near Perryville): Gen.....	4 94

<i>St. Mary's S. S.*</i> (North East): Gen..	4 87
Branch Wo. Aux. (North Sassafra): Gen.	2 50
DORCHESTER CO.— <i>Christ Church</i> (Cambridge): Gen.	52 58
QUEEN ANNE CO.—Mr. and Mrs. Edwin H. Brown, Jr. (Centreville), Gen.	10 00
MISCELLANEOUS—Branch Junior Aux., Gen.	12 80

Florida

Ap. \$191.80

ALTON— <i>St. John's</i> : Gen.	4 00
FERNANDINA— <i>St. Peter's</i> : Gen.	50 00
JACKSONVILLE— <i>Church of the Good Shepherd</i> : Gen.	121 20
MONTICELLO— <i>Christ Church</i> : Gen.	9 60
ST. AUGUSTINE—Miss Dorothy Dewhurst, Gen.	2 00
WALDO— <i>St. Paul's</i> : Gen.	5 00

Fond du Lac

Ap. \$62.90

FOND DU LAC— <i>St. Paul's</i> : "G. M. R. and P. B. R." Gen.	3 00
JACKSONPORT— <i>Holy Nativity</i> : Gen.	2 00
MARSHFIELD— <i>St. Alban's</i> : Gen.	30 00
OSHKOSH— <i>Trinity Church</i> : Gen.	4 50
SHEBOYGAN— <i>Grace</i> : Gen.	6 00
TOMAHAWK— <i>St. Barnabas's</i> : Gen.	17 40

Georgia

Ap. \$187.96; Sp. \$53.40

AUGUSTA — Atonement: Junior Aux., Rev. Robert White's salary, Bagulo, Philippine Islands, \$3; Sp. for Rev. Mr. Beticher, St. Mark's, Nenana, Alaska, \$1; Sp. for Holy Trinity Orphanage, Tokyo, \$2; Sp. for "Sister Catherine" scholarship, Guantanamo, Cuba, \$2.	11 00
Church of the Good Shepherd: Wo. Aux., Gen.	25 00
"A Friend," Sp. for Church Extension Fund, Porto Rico.	1 00
Christ Church: W. H. Elliott, Gen.	50 00
St. Michael's S. S.: Sp. for Rev. Robb White, Philippine Islands.	37 40
WAYNESBORO— <i>St. Michael's</i> : Gen.	6 00
MISCELLANEOUS—Babies' Branch, Indian Schools, South Dakota, \$15; missionary teacher, Alaska, \$6; missionary teacher, Porto Rico, \$6; hospital work for children, Alaska, \$10; missionary teacher, West Africa, \$6; Akita Kindergarten, Tokyo, \$17.96; Angelica Church Hart Day-school, Wuchang, Hankow, \$5; "Little Helpers" Day-school, Shanghai, \$15; Gen., \$20; Sp. for Bishop Spalding, Whiterocks Emergency Fund, Utah, \$5; Sp. for "Little Helpers" bed, St. Agnes's Hospital, North Carolina, \$5.	110 96

Harrisburg

Ap. \$390.16

BELLEFONTE— <i>St. John's</i> : Gen.	11 36
BLOOMSBURG— <i>St. Paul's</i> : Gen.	39 14
CARLISLE—"M. F." Gen.	5 00
HARRISBURG— <i>St. Andrew's</i> : Gen.	100 00
St. Paul's: Gen.	105 00
St. Stephen's: Mrs. A. Wilson Norris, Gen.	25 00
Mrs. R. A. Lamberton, Gen.	5 00
MARIETTA— <i>St. John's</i> : Gen.	11 20
WILLIAMSPORT—All Saints' S. S.: Gen.	1 00
Christ Church: Dom., \$21.32; Frn., \$21.33; Gen., \$41.05.	83 70
YORK— <i>St. Andrew's</i> : Gen.	3 76

Indianapolis

Ap. \$318.10; Sp. \$10.00

ALEXANDRIA— <i>St. Paul's</i> : Gen.	2 00
ATTICA— <i>Grace</i> : Gen.	4 00
COVINGTON—Mrs. T. Q. Brookes, Gen.	1 00
CRAWFORDSVILLE— <i>St. John's</i> : Frn.	2 00
ELMWOOD— <i>St. Stephen's</i> : Gen.	5 00
FRANKFORT— <i>St. Luke's</i> : Gen.	3 00
INDIANAPOLIS— <i>Grace</i> : Men's Auxiliary Association, Gen.	147 07
St. Alban's: Gen.	3 00
St. Paul's: Gen.	25 00
St. Philip's: Gen.	14 00
JEFFERSONVILLE— <i>St. Paul's</i> : J. V. Reed, Sp. for Church Extension Fund, Porto Rico.	10 00
MT. VERNON— <i>St. John's</i> : Gen.	3 00
MUNCIE— <i>Grace</i> : Gen.	25 00
PRINCETON— <i>St. Andrew's</i> : Gen.	80
SHELBYVILLE— <i>Christ Church</i> : Gen.	3 00
TERRE HAUTE— <i>St. Luke's</i> : Gen.	3 20
St. Stephen's: Gen.	72 03
Wilbur O. Jenkins, Gen.	5 00

Iowa

Ap. \$203.98

CEDAR RAPIDS— <i>Grace</i> : Gen.	46 05
CHARITON— <i>St. Andrew's</i> : Gen.	48 67
CLINTON— <i>St. John's</i> : Gen.	16 06
INDEPENDENCE— <i>St. James's</i> : Gen.	17 20
Wo. Aux., Miss Babcock's salary, Tokyo, \$8; Gen., \$5; Junior Aux., Gen., \$5.	18 00
IOWA CITY—Wo. Aux., Miss Babcock's salary, Tokyo.	10 00
OSKALOOSA— <i>St. James's S. S.*</i> : Gen.	48 00

Kansas

Ap. \$517.81; Sp. \$52.00

ATCHISON—Sarah G. Walton, Settlement House, Manila.	10 00
CHANUTE— <i>Grace</i> : Gen.	8 80
CHERRYVALE— <i>St. Stephen's</i> : Gen.	2 70
EMPORIA—Mrs. O. B. Hardcastle, Gen.	5 00
FORT RILEY—Gen.	11 50
FORT SCOTT— <i>St. Andrew's</i> : Ladies' Guild, Gen.	5 00
FRONTENAC—Gen.	1 50
INDEPENDENCE— <i>Epiphany</i> : Gen.	12 24
JUNCTION CITY—Covenant: Gen.	16 00
PITTSBURG— <i>St. Peter's</i> : Gen.	3 11
TOPEKA— <i>Grace</i> : Frn.	64 00
WAMEGO— <i>St. Luke's</i> : Dom. and Frn.	11 00
WICHITA— <i>St. John's S. S.</i> : Sp. for "Honolulu" scholarship, for Hannah Cummings and Bishop Restarick.	40 00
MISCELLANEOUS — Wo. Aux., "Bishop Thomas Memorial" scholarship, St. John's University, Shanghai (of which Juniors, \$5), \$50; Gen. (of which Juniors, \$12.95, Babies' Branch, \$6), \$516.96; Sp. for Bishop Nelson, Atlanta, Georgia, scholarship in school for poor whites, \$12.	378 96

Kansas City

Ap. \$382.55; Sp. \$156.50

CARTHAGE— <i>Grace</i> : Through Wo. Aux., Frn.	10 00
KANSAS CITY— <i>Grace</i> : Frn., \$56; Wo. Aux., Gen., \$27.75; S. S., \$50 cts.	84 25
St. Augustine's: Wo. Aux., Gen., \$5; Sp. for Bishop Rowe, Alaska, \$2.	7 00
St. George's: Gen.	25 00
St. John's: Wo. Aux., Gen.	2 00
St. Mary's: Wo. Aux., Sp. for St. Mary's-on-the-Mount, Sewanee, Tennessee, \$25; Sp. for Rev. A. DeR. Meares, Biltmore, for church building, Asheville, \$2.50.	27 50
St. Paul's: Wo. Aux., \$25, Junior Aux., \$5, Gen.	30 00

<i>Trinity Church</i> : Wo. Aux., \$20, Junior Aux., \$10, Gen.....	30 00
MARSHALL—"A Friend," Gen.....	3 50
St. JOSEPH— <i>Christ Church</i> : Wo. Aux., native Bible-women, Wusih, Shanghai, \$50; Juniors, Gen., \$7.50.....	57 50
SPRINGFIELD— <i>Christ Church</i> : Gen., \$18; Junior Aux., Gen., \$6; Sp. for Bishop Aves, Mexico, \$2.....	26 00
MISCELLANEOUS—Wo. Aux., "Margaret Atwill" scholarship, Girls' High School, Kyoto, \$50; Gen., \$42.82; Sp. for "Mary F. Eaton" scholarship, Honolulu, \$50.....	142 82
Junior Aux., Sp. for Edward Atwill Nearing Memorial, for educational work in Mexico.....	65 00
"Little Helpers," kindergarten, Akita, Tokyo, \$10; Gen., \$8.48; Sp. for hospital, Raleigh, North Carolina, \$3; Sp. for children's ward in Chinese Hospital, San Francisco, California, \$4; Sp. for missionary font, Sewanee, Tennessee, \$1; Sp. for Emergency Fund, Whiterocks, Utah, \$2.....	28 48

Kentucky

Ap. \$349.25; Sp. \$5.00

BOWLING GREEN—R. W. Covington, Gen.....	5 00
HENDERSON—George Lyne, Gen.....	3 00
LOUISVILLE—Advent: Gen.....	3 00
<i>Christ Church Cathedral</i> : Mrs. Sidney Hewett, Indian.....	3 75
Grace S. S.: Gen.....	25 00
<i>Church of Our Merciful Saviour</i> : Gen., St. Andrew's: Gen., \$150; Mrs. C. C. Mengel, Gen., \$75; J. C. Loomis, Sp. for Church Extension Fund, Porto Rico, \$5; Wo. Aux., "Nellie Rogers Robinson" scholarship, St. Elizabeth's School, South Dakota, \$60; Brazil, \$12.50.....	302 50

Lexington

Ap. \$14.50

DANVILLE— <i>Trinity Church</i> : Gen.....	2 50
Mrs. J. R. Cowan, Gen.....	10 00
FRANKFORT—Miss Lillian Lindsey, Alaska.....	2 00

Long Island

Ap. \$802.24

BROOKLYN—Ascension (Eastern District, Greenpoint): Rev. J. A. Deniston, Gen.....	1 00
St. Matthew's: Gen.....	3 00
Grace (Heights): Gen.....	150 00
<i>Church of the Holy Comforter</i> : Gen.....	1 00
St. John's: Gen.....	5 00
St. Luke's: Dom. and Frn., \$100; Mrs. W. H. Bolton, Gen., \$10; "Anonymous," Dom. and Frn., \$50.....	160 00
FLUSHING—St. George's: Gen.....	114 04
GREAT RIVER—Emmanuel Church: Gen.....	75 00
ISLIP—St. Mark's: Gen.....	100 00
MASSAPEQUA—Grace: \$100, Chapel, \$10, Dom. and Frn.....	110 00
MERRICK—Church of the Redeemer: In memory of "C. N. K., Gen.....	50 00
MINOLA—Nativity: \$7.42, S. S., \$6.24, Gen.....	13 66
RICHMOND HILL—Resurrection: Gen.....	14 54
MISCELLANEOUS—Rev. W. H. Weeks, Gen.....	5 00

Los Angeles

Ap. \$184.05

LA JOLLA—Mrs. E. C. Rock, Gen.....	5 00
LOS ANGELES— <i>Christ Church S. S.</i> : Gen.....	117 70
Epiphany: Gen.....	41 35
Miss Oma Cooke, Gen.....	5 00

SANTA BARBARA—Mrs. Hannah Ude, Gen.....	5 00
SIERRE MADRE—Mrs. M. A. Webster, Gen.....	10 00

Louisiana

Ap. \$143.81

CROWLEY— <i>Trinity Church</i> : Gen.....	3 90
DONALDSONVILLE—Ascension: Gen.....	10 00
HOUMA—St. Matthew's S. S.: Alaska, \$23.89; Porto Rico, \$9.75; China, \$4.02; St. Luke's Hospital, Shanghai, \$4.84; Miss Suthon's work, Kyoto, \$8.78.....	51 28
LAUREL HILL—J. B. McGehee, Gen.....	5 00
MONROE—Grace: Gen.....	7 60
NEW ORLEANS—Annunciation: Gen., \$25; Wo. Aux., Miss Suthon's salary, Kyoto, \$1.65.....	26 65
<i>Christ Church Cathedral</i> : Gen.....	24 13
St. George's: Wo. Aux., Miss Suthon's salary, Kyoto.....	25
St. John's: Gen.....	10 00
<i>Trinity Church</i> : Wo. Aux., Miss Suthon's salary, Kyoto.....	5 00

Maine

Ap. \$238.38

AUGUSTA—St. Mark's: Mrs. J. W. Freese, Gen.....	20 00
BAR HARBOR—St. Saviour's: Gen.....	90 50
LISBON CENTRE—Mrs. Alice Dickens, Gen.....	2 00
NORTH HAVEN—Mrs. W. N. Bullard, medical work, China.....	100 00
PORTLAND—St. Stephen's S. S.: \$5.88, "A Friend," \$10, Gen.....	15 88
SACO— <i>Trinity Church</i> : Gen.....	10 00

Marquette

Ap. \$52.96

CEDARVILLE—Gen.....	4 00
CRYSTAL FALLS—St. Mark's: Gen.....	4 00
DETOUR—St. Stephen's: Gen.....	6 00
ESCANABA—St. Stephen's: Dom.....	7 10
GLADSTONE— <i>Trinity Church</i> : Gen.....	4 00
IRON RIVER—St. John's: Gen.....	2 65
PAINESDALE—St. Mary's: Gen.....	8 00
STAMBAUGH—St. Mary's: Gen.....	6 28
WILSON—Zion: Gen.....	3 00
WINONA—Gen.....	3 00
MISCELLANEOUS—Gen.....	4 93

Maryland

Ap. \$414.46; Sp. \$10.00

ALLEGHENY Co.—St. Philip's Chapel: \$3.50, S. S., \$3.31, Gen.....	6 81
Holy Cross Chapel (Cumberland): \$3, S. S., \$2, Gen.....	5 00
ANNE ARUNDEL Co.—St. Peter's Parish, Elkcott Chapel (Patuxent): Gen.....	8 50
St. Anne's Parish (Annapolis): Colored, \$10; Gen., \$15.....	25 00
All Hallow's Parish: Dom. and Frn.....	20 00
St. Alban's Chapel (Glen Burnie): Gen.....	10 00
BALTIMORE—Advent Chapel: Gen.....	25 00
St. James's: Gen.....	20 00
St. Margaret's: China.....	15 00
Mrs. E. S. Bowne, Gen.....	25 00
Miss Virginia Bolton, Gen.....	20 00
"Two sons of Mrs. Horace Hills," Bishop Rowe's work, Alaska.....	10 00
"H. W. A.," Sp. for Rev. Mr. Ancell, Shanghai.....	10 00
Edward L. Gernand, Gen.....	5 00
Miss M. D. Williams, Gen.....	2 00
BALTIMORE Co.—Holy Comforter (Lutherville): Gen.....	42 50
<i>Church of the Redeemer</i> : Dom. and Frn.....	5 00

<i>St. John's</i> (Huntington): Gen.....	56 55	FALL RIVER— <i>Ascension</i> : Dom. and Frn.....	263 09
<i>St. Timothy's</i> (Catonsville): Gen.....	2 50	<i>St. James's</i> : Wo. Aux., Sp. for rebuilding St. Margaret's School, Tokyo...	2 00
FREDERICK Co.—Mrs. Ann R. Johnson (Frederick): Alaska.....	10 00	GLOUCESTER—Miss M. Humphreys, Mexico.....	5 00
HARFORD Co.— <i>St. George's Parish</i> (Perryman): Gen.....	20 00	GROTON AND AYER— <i>St. Andrew's</i> : Gen.....	10 06
HOWARD Co.— <i>Mt. Calvary</i> (Roxbury Mills): Gen.....	3 60	HAVERHILL— <i>Trinity Church</i> : \$62.30, S. S.* \$3.62, Gen.....	65 92
<i>St. Mark's</i> (Highland): Gen.....	2 00	IPSWICH— <i>Ascension</i> : Gen.....	163 00
WASHINGTON Co.—Miss Margaret Newcomer (Hagerstown), Gen.....	25 00	LAWRENCE— <i>Grace</i> : Gen.....	16 06
MISCELLANEOUS—Wo. Aux., "A Member," Gen.....	50 00	Miss Maria Packard, Gen.....	2 00
Massachusetts		LEXINGTON— <i>Church of Our Redeemer</i> : Gen.....	18 56
Ap. \$2,920.05; Sp. \$824.00		LYNN— <i>St. Stephen's</i> : Gen.....	32 37
AMESBURY— <i>St. James's</i> : Gen.....	9 14	MANCHESTER— <i>Emmanuel Church</i> : Sp. for St. John's Expansion Fund, Shanghai.....	125 00
AUBURNDALE—Miss S. Alice Ranlett, Gen.....	3 00	MARLBORO— <i>Holy Trinity Church</i> : Wo. Aux., Hooker School, Mexico, \$5; China, \$2.....	7 00
BOSTON— <i>Ascension</i> : Wo. Aux., San Gabriel, Brazil.....	40	MEDFORD— <i>Grace</i> : Gen.....	36 10
<i>St. James's S. S.*</i> (Roxbury): "Percy Brown" (Graduate) scholarship, South Dakota, \$60; Gen., \$25.....	85 00	MEDWAY— <i>Christ Church</i> : Gen.....	11 73
<i>St. John's S. S.*</i> (Jamaica Plain): Gen.....	32 87	MELROSE— <i>Trinity Church</i> : Gen.....	13 50
<i>St. John's</i> (Roxbury): "A Parish-ioner," Gen.....	5 00	MILLS— <i>St. Paul's Mission</i> : Gen.....	2 00
<i>St. Mary's</i> (Dorchester): Scholarship, St. Hilda's School, Wuchang, Hankow, \$50; Gen., \$45; Wo. Aux., Haiti, \$9.....	104 00	NATICK— <i>St. Paul's</i> : Dom. and Frn., \$45; Wo. Aux., Gen., \$22.15.....	67 15
<i>St. Matthew's</i> (South): Gen., \$26.93; Wo. Aux., Haiti, \$2.....	28 93	NEWBURYPORT— <i>St. Paul's</i> : "Members," South Dakota League, "Bishop Bass" scholarship, St. Elizabeth's School, South Dakota, \$60; Wo. Aux., Sp. for "Mary J. Woart Memorial" scholarship, St. Paul's School, Lawrenceville, Southern Virginia, \$26.....	86 00
<i>St. Paul's</i> : Wo. Aux., Hooker School, Mexico.....	10 00	NEWTON CENTER—"A Friend," medical work.....	50 00
<i>St. Stephen's</i> : "A Friend," Sp. for Church Extension Fund, Porto Rico.....	10 00	NEWTON— <i>Grace</i> : Dom., \$111.97; Frn., \$1.....	112 97
<i>Trinity Church</i> : Wo. Aux., Isle of Pines, Cuba, \$3; Hooker School, \$10; San Gabriel, Brazil, \$5; Haiti, \$7.....	25 00	<i>Church of the Messiah</i> (Auburndale, West): Wo. Aux., Sp. for Rev. Mr. Gilman's personal use, Changsha, Hankow.....	5 00
"A Friend," Sp. for Church Extension Fund, Porto Rico.....	50 00	NORWOOD— <i>Grace Mission</i> : Gen.....	5 00
Miss M. G. Folsom, work in the West John Challis, Gen.....	25 00	PLYMOUTH—Miss Elizabeth T. Crehore, Gen.....	5 00
Edmund A. Strong, Gen.....	10 00	QUINCY— <i>Christ Church</i> : Gen.....	50 00
Mrs. Boylston Beal, Sp. for Expansion Fund, St. John's University, Shanghai.....	20 00	SHARON— <i>St. John's Mission</i> : Gen.....	23 70
Boylston A. Beal, Sp. for Expansion Fund, St. John's University, Shanghai.....	5 00	SIACONSET—Mrs. C. I. Meeker, Gen.....	5 00
Mrs. L. Bradley, Gen.....	5 00	SOMERVILLE— <i>St. James's S. S.*</i> (West): Gen.....	13 15
"L." (Dorchester), Gen.....	5 00	<i>St. Thomas's</i> (East): Wo. Aux., Hooker School, Mexico.....	1 00
"A Friend," Gen.....	5 00	SOUTH GROVELAND— <i>St. James's</i> : Gen.....	1 61
"Chairman of the South Dakota League," Gen.....	5 00	TAUNTON— <i>St. Thomas's</i> : Mission Class, Sp. for Bishop Kinsolving, Brazil.....	25 00
"A Friend," Gen.....	3 00	WALTHAM— <i>Ascension</i> : "E. E. S.," Gen.....	2 00
"From one who wants to help," Gen.....	2 00	WELLESLEY— <i>Wellesley College</i> : Christian Association, Sp. for Miss Alice M. Fyork, Tokyo, for piano.....	25 00
BRADFORD—Mrs. W. B. Kimball, Gen.....	5 00	WINCHESTER— <i>Epiphany</i> : Circle City, Alaska, \$25; "native clergyman," Anking, Hankow, \$25.....	50 00
BROCKTON—Mr. W. H. Hobbs, Gen.....	5 00	WINTHROP— <i>St. John's</i> : Gen.....	32 64
BROOKLINE— <i>St. Paul's</i> : Gen.....	193 66	WOBURN— <i>Trinity Church</i> : Wo. Aux., Sp. for rebuilding St. Hilda's School, Wuchang, Hankow.....	6 00
Mrs. C. S. Sargent, Gen.....	50 00	MISCELLANEOUS—Wo. Aux., "A Member," Sp. for St. Paul's College Building Fund, Tokyo.....	500 00
Miss Helen G. Clarke, Gen.....	50 00	"A Sunday-school," Sp. for St. John's University Expansion Fund, Shanghai.....	15 00
Rear Admiral Herbert Winslow, United States Navy, Gen.....	10 00	Through Dr. Augustus Thorndike, Foreign Committee, mite-box belonging to the late Mrs. Augusta Thorndike, for Frn.....	5 91
CAMBRIDGE— <i>Ascension S. S.*</i> (East): Gen.....	21 28	Through Wo. Aux., Mrs. C. S. Tuckerman and friends, salary of Rev. Julian L. Meade, Jr., Wusih, Shanghai.....	400 00
<i>St. James's</i> : Gen.....	18 70	Wo. Aux., Nevada, \$40; Western Colorado, \$40.....	80 00
<i>St. John's</i> : Wo. Aux., St. Andrew's School, Mexico.....	5 00		
<i>St. Peter's</i> : Wo. Aux., Haiti.....	2 00		
Mrs. M. P. White, Gen.....	50 00		
Miss Esther F. Hamman, Gen.....	10 00		
"A Friend," work in northern part of China.....	5 60		
COHASSET— <i>St. Stephen's</i> : Dom., \$211.74; Frn., \$225.61; Gen., \$7.60.....	444 95		
DANVERS—Mrs. William F. Symonds, Gen.....	2 00		
DEDHAM— <i>Church of the Good Shepherd</i> : Wo. Aux., Hooker School, Mexico.....	2 00		

Through Wo. Aux., "A Friend," Gen.	25 00
Through Wo. Aux., "A Friend," Sp. for Miss L. J. Woods's work with children, Fort Yukon, Alaska.....	10 00
Wo. Aux., Foreign Committee, for "Nancy Long" scholarship, St. John's, Cape Mount, Africa, Mrs. E. D. Seldon.....	25 00

Michigan

Ap. \$130.27; Sp. \$15.00

ANN ARBOR—Mrs. Charles B. G. De Nanerede, Gen.....	5 00
BIRMINGHAM—St. James's: Gen.....	40 55
CLINTON—St. John's: Gen.....	16 70
DETROIT—St. Andrew's S. S.*: Gen.....	13 83
St. John's: Michael F. Pfau, \$2, Mrs. G. Hargreaves, \$10, Gen.....	12 00
St. Joseph's: Gen.....	4 69
St. Matthias's: Gen.....	35 00
SAGINAW — Calvary Memorial: Dom. and Frn.....	2 50
MISCELLANEOUS—Wo. Aux., for Deaconess Routledge, Philippines.....	15 00

Michigan City

Ap. \$282.49; Sp. \$8.00

EAST CHICAGO—Church of the Good Shepherd: Gen.....	5 88
ELKHART—St. John's S. S.*: St. Luke's Hospital, Shanghai, \$8; Gen., \$8; Sp. for Sisters of St. Mary's, Sewanee, Tennessee, \$8.....	24 00
FORT WAYNE—Trinity Church: Gen.....	30 00
GOSHEN—St. James's: Gen.....	48 30
HAMMOND—St. Paul's: Gen.....	24 60
KOKOMO—St. Andrew's: \$33.60, Wo. Aux., \$5, Gen.....	38 60
PLYMOUTH—St. Thomas's: Gen.....	72 80
SOUTH BEND—St. James's: \$25, S. S.* \$19.31, Gen.....	41 31
MISCELLANEOUS—Wo. Aux., Gen.....	5 00

Milwaukee

Ap. \$164.35; Sp. \$5.10

BARABOO—Mrs. Louisa M. Gowan, Gen.	3 00
CHIPPEWA FALLS — Christ Church: Frn., \$3; Gen., \$25.56.....	28 56
COLUMBUS—St. Paul's: Sp. for work at leper colony, San Juan, Porto Rico.....	3 10
ELKHORN FALLS—St. John's: \$15.15, S. S., \$10, Gen.....	25 15
HARTLAND—Grace: Gen.....	3 50
JANESVILLE—Trinity Church: Gen.....	14 33
MADISON—Mrs. W. A. P. Monis, Gen.....	5 00
MILWAUKEE — St. Andrew's S. S.*: Support and education of Julia Red Eye, St. Mary's School, South Dakota	30 73
St. Edmund's: Sp. for work at leper colony, San Juan, Porto Rico.....	2 00
St. James's: Gen.....	23 31
RACINE—Holy Angels' Chapel S. S.*: For Rev. R. E. Woods's work, Wuchang, Hankow.....	2 08
Holy Innocents' S. S.*: Rev. R. E. Woods's work, Wuchang, Hankow..	12 69
St. Luke's: "H." Gen.....	10 00
St. Stephen's: Gen.....	6 00

Minnesota

Ap. 464.57

ALBERT LEA—Christ Church: Gen.....	73 53
BELLE CREEK—St. Paul's: Gen.....	6 00
BENSON—Christ Church: Gen.....	41 75
LAKE BENTON—St. John's S. S.*: Gen.	7 06
LITCHFIELD—Trinity Church: Gen.....	18 87
MAZEPPA—St. Andrew's: Gen.....	3 00
MINNEAPOLIS—All Saints': Gen.....	105 00
Mrs. J. T. Wyman, Gen.....	2 20
ROCHESTER—Mrs. Margaret Brackenridge, Dom.....	100 00
St. PAUL—Christ Church: Gen.....	96 16
Miss Eunice D. Peabody, Gen.....	10 00
Mrs. F. B. Millard, Gen.....	1 00

Mississippi

Ap. \$224.56

ABERDEEN—St. John's: Miss Julia E. Eekfoel.....	5 00
BOLTON—St. Mary's: Gen.....	10 00
BRANDON—St. Luke's: Gen.....	16
COLUMBUS—Mrs. C. B. Whitfield, Gen.	7 00
HATTIESBURG—Trinity Church: Gen..	25 00
INDIANOLA—St. Stephen's: Gen.....	10 00
NATCHEZ—Mrs. George F. Greene, Gen.....	10 00
Mrs. Ernest E. Brown, Gen.....	2 00
PANTHER BURN—Mrs. J. W. Johnson, St. Mary's School, Rosebud, South Dakota.....	60 00
PASS CHRISTIAN—Trinity Church: \$38, Wo. Aux., \$1.90, Gen.....	39 90
RAYMOND—St. Mark's: Gen.....	5 00
TERRY—Church of the Good Shepherd: Gen.....	10 00
TUPELS—All Saints': Gen.....	5 00
VAIDEN—St. Clement's: Gen.....	20 00
VICKSBURG—Holy Trinity Church: Wo. Aux., Gen.....	14 50
YAZOO CITY — Miss Katherine B. Mazyck.....	1 00

Missouri

Ap. \$751.53; Sp. \$35.00

St. LOUIS—All Saints': Sp. for work of Rev. W. T. Cleghorn, St. Philip's Church, Los Angeles.....	10 00
Emmanuel Church (Old Orchard): Frn.....	525 00
Mt. Calvary: Dom. and Frn.....	20 00
St. Andrew's: Gen.....	11 25
St. Augustine's: Gen.....	30 00
St. Peter's: Dom., \$25; Frn., \$100...	125 00
Trinity Church S. S.*: Gen.....	20 28
Mrs. H. N. Davis, Gen.....	10 00
M. Bryan Tompkins (Kirkwood), Frn.....	5 00
G. H. Ten Broeck, Gen.....	5 00
MISCELLANEOUS—Junior Aux., Sp. for Miss Woods's Library, Wuchang, Hankow.....	25 00

Montana

Ap. \$143.77

BOZEMAN — St. James's: "Bishop Brewer" scholarship, Girls' Training Institute, Africa.....	5 00
BUTTE—St. John's: "Bishop Brewer" scholarship, Girls' Training Institute, Africa.....	5 00
DILLON—St. James's: "Bishop Brewer" scholarship, Girls' Training Institute, Africa, \$5; "Dillon" scholarship, St. Augustine's School, Africa, \$25.....	30 00
FORSYTHE—Ascension: Gen.....	5 00
HELENA—St. Peter's: "Bishop Brewer" scholarship, Girls' Training Institute, Africa.....	5 00
LEWISTON—St. James's: Gen.....	51 50
MCDONALD—St. Paul's: Gen.....	10 50
MISSOULA—Church of the Holy Spirit: "Bishop Brewer" scholarship, Girls' Training Institute, Africa.....	5 00
VIRGINIA CITY—St. Paul's: Gen.....	26 77

Nebraska

Ap. \$82.26

FREMONT—St. James's: Gen.....	70 00
HARTINGTON—Grace: Gen.....	2 50
HARVARD—St. John's: Gen.....	6 00
MADISON—St. Matthew's: Gen.....	94
RANDOLPH—St. Philip's: Gen.....	2 82

Newark

Ap. \$636.50; Sp. \$924.50

ALLENDALE—Epiphany Mission: Gen.,	3 10
EAST ORANGE—St. Agnes's: Gen.....	5 00

<i>St. Paul's</i> : Wo. Aux., Sp. for Bishop Hare Memorial, South Dakota.....	5 00
Mrs. J. J. Broome, Gen.....	50 00
Mrs. C. H. Ransom, Gen.....	5 00
ENGLEWOOD— <i>St. Paul's</i> : \$30, Mrs. Lorentzer, \$5, Mrs. Turner, \$15, Sp. for St. John's University, Shanghai.	50 00
Mrs. Robert Squires, for medical work	3 00
Mrs. H. B. Turner, Gen.....	5 00
GRANTWOOD— <i>Trinity Church S. S.</i> : \$11.70, S. S.,* \$32.21, Gen.....	43 91
HACKENSACK— <i>Christ Church</i> : Gen., \$40.10; Dr. Elizabeth Ayers, St. Augustine's School, Raleigh, North Carolina, \$25; work of Bishop Thomas, Wyoming, \$10; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$10.....	85 10
HARRISON—"A Friend," Sp. for Church Extension Fund, Porto Rico.....	25 00
HOBOKEN— <i>Holy Innocents</i> : Mrs. John Stevens, Sp. for Nevada.....	5 50
JERSEY CITY HEIGHTS— <i>St. John's</i> : For salary of Rev. William J. Cuthbert, Kyoto.....	137 50
MILLINGTON— <i>All Saints' S. S.</i> : Gen.....	1 00
MONTCLAIR— <i>St. James's</i> (Upper): Gen. <i>St. John's</i> : Gen.....	21 45
<i>St. Luke's</i> : "A Member," Sp. for personal use of Rev. A. A. Gilman and wife, Hankow.....	4 32
Mrs. F. M. Montell, through Wo. Aux., for General Missions.....	630 00
MORRISTOWN— <i>Church of the Redeemer</i> : Sp. for St. James's Building Fund, Mesilla Park, New Mexico. "A Friend," for Dom. and Frn., \$25; Philippines, \$5; Porto Rico, \$5; Cuba, \$5; Gen., \$10.....	2 00
NEWARK— <i>St. Mark's Mission</i> (Forest Hill): Gen.....	44 00
<i>St. Stephen's</i> : Mrs. John Poinier, for kindergarten work.....	50 00
<i>Trinity Church</i> : Sp. for Bishop F. K. Brooke, of Oklahoma.....	1 15
ORANGE— <i>St. Mark's</i> : "Parishioner," Gen., \$20, Miss Selena W. Williams, \$5, Stephen W. Williams, \$5, Sp. for Church Extension Fund, Porto Rico.....	5 00
Miss Anna M. Stone, for work in Wyoming.....	25 00
RUTHERFORD—"Two Interested Friends," Gen.....	30 00
SHORT HILLS— <i>Christ Church</i> : Gen., \$11.47; Sp. for St. John's University, Shanghai, \$50.....	2 00
SOUTH ORANGE— <i>Holy Communion</i> : Salary of Rev. Henry A. McNulty, Shanghai, \$187.50; Sp. for Soochow School, Shanghai, \$70.....	3 00

New Hampshire

Ap. \$312.95; Sp. \$105.00

CONCORD— <i>St. Paul's</i> : Edward K. Woodworth, Gen.....	5 00
<i>St. Paul's School</i> : For maintenance of launch <i>Pelican</i> , Alaska, \$100; Sp. for St. John's University, Shanghai, library, \$100.....	200 00
KEARSARGE—(In Memoriam), for St. Luke's Hospital, Shanghai.....	55 00
KEENE— <i>St. James's</i> : Mrs. O. G. Dart, Gen.....	50 00
LACONIA— <i>St. James's</i> : Gen.....	4 50
NASHUA— <i>Church of the Good Shepherd</i> : Junior Aux., Gen., \$5; Sp. for St. Paul's, College, Tokyo, Building Fund, \$5.....	10 00
PLYMOUTH—Miss Catherine Holme Balch, Gen.....	10 00
Blanche A. Gould, Gen.....	2 00
PORTSMOUTH— <i>St. John's S. S.</i> : Gen. Harriet McEwen Kimball, Gen.....	10 45
	5 00

ROCHESTER— <i>Church of the Redcemer</i> : Gen.....	2 00
SANBORNVILLE— <i>St. John the Baptist's</i> : Junior Aux., Gen.....	3 00
WALPOLE—Helen D. Bridge, Gen.....	5 00
WILTON—Mrs. Edward Abbott, Gen., Branch Wo. Aux., Frn., \$5; Gen., \$26.....	25 00
	31 00

New Jersey

Ap. \$620.47; Sp. \$11.25

ASBURY PARK— <i>Trinity Church</i> : Gen.....	20 00
BOUND BROOK— <i>St. Paul's</i> : Dom., \$6; Frn., \$6; Mrs. Eliza Dean Post, Sp. for Church Extension Fund, Porto Rico, \$10.....	22 00
BURLINGTON— <i>St. Mary's</i> : Gen.....	106 00
CRANFORD— <i>Trinity Church</i> : Wo. Aux., Gen.....	75 00
DUNELLEN— <i>Holy Innocents</i> : Dom., \$2.80; Frn., \$2.80; Gen., \$5; Junior Aux., Sp. for Bishop Partridge's work in Kyoto, \$1.25.....	11 85
ELIZABETH— <i>Trinity Church</i> : Gen.....	4 00
FREEHOLD— <i>St. Peter's</i> : Gen.....	95 00
LINDEN— <i>Grace</i> : Gen.....	5 00
MOORESTOWN—Mrs. Horace Roberts, Gen.....	5 00
NEW BRUNSWICK— <i>Christ Church</i> : Gen.....	3 00
<i>St. John the Evangelist's</i> : Wo. Aux., Gen.....	22 00
OCEAN CITY—Florence S. Shaler, for Dom. and Frn.....	10 00
PALMYRA— <i>Christ Church</i> : "A Member," Gen.....	10 00
PLAINFIELD— <i>Heavenly Rest</i> : \$15, S. S.,* \$6.42, Gen.....	21 42
<i>Grace</i> : Wo. Aux., "L. T.," \$10, "L. T.," \$10, Gen.....	20 00
PRINCETON—Mrs. H. N. Russell, for St. Margaret's School, Tokyo, \$30; Gen., \$50.....	80 00
RUMSON— <i>St. George's-by-the-River</i> : Gen.....	30 00
SOUTH AMBOY— <i>Christ Church</i> : Dom., 74 cts.; Alaska, Rev. Mr. Chapman's work, \$2.29, Asheville, Bishop Horner's work, \$3.03; Indian, \$9.32; Frn., Rev. Mr. Woods's work, Hankow, \$2.08; Gen., \$17.43.....	34 89
MISCELLANEOUS—Branch Wo. Aux., for "Clarkson" scholarship, in the Hooker Memorial School, Mexico...	56 56

New York

Ap. \$4,390.69; Sp. \$5,347.63

BEDFORD—"K," medical missions.....	2 00
BREWSTER— <i>St. Andrew's</i> : \$120, S. S.,* \$70.07, Gen.....	190 07
<i>St. Paul's Chapel</i> : \$4.40, S. S., \$8.47, Gen.....	12 87
BRONXVILLE— <i>Christ Church</i> : "A Member," support of girls' schools, Manila, Philippine Islands, \$37.50; two beds, Elizabeth Bunn Hospital, Wuchang, Hankow, \$25; "Divinity" scholarship, Boone University, Wuchang, Hankow, \$25; Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$28.08.....	115 58
CROTON FALLS—Miss Frances H. Close, Dom., \$5; Colored, \$5; Indian, \$5; Haiti, \$5; Porto Rico, \$5; Philippines, \$5; Alaska, \$5; Africa, \$5; Japan, \$5; China, \$5.....	50 00
GARRISON— <i>St. Philip's</i> : Dom. and Frn.....	41 00
GOSHEN— <i>St. James's</i> : Dom., \$85; Frn., \$85.....	170 00
GREENWOOD LAKE— <i>Church of the Good Shepherd S. S.</i> : Gen.....	5 25
HIGHLAND— <i>Holy Trinity Church</i> : Gen.....	2 00
IRVINGTON— <i>St. Barnabas's</i> : Dom., \$50; Bishop Brown's work, Arkansas,	

TOLEDO— <i>St. Martin's</i> : Gen.....	1 30
YOUNGSTOWN — <i>Emmanuel Church</i> : Gen.....	1 20
MISCELLANEOUS—Babies' Branch, sup- port of Gaylord Hart Mitchell Memorial Kindergarten, Akita, Tokyo, \$6.49; Gen., \$68.95.....	75 44

Oregon

Ap. \$125.92

ASTORIA— <i>Grace</i> : support of a scholar, Trinity Divinity and Catechist School, Tokyo.....	2 00
PORTLAND— <i>Ascension S. S.</i> : Gen.....	18 00
<i>St. David's</i> : Gen.....	50 00
<i>St. Mark's S. S.</i> : Gen.....	32 19
MISCELLANEOUS—Wo. Aux., Gen.....	23 73

Pennsylvania

Ap. \$22,285.43; Sp. \$1,557.67

ANDALUSIA— <i>Church of the Redeemer</i> : Gen.....	20 65
ARDMORE— <i>St. Mary's</i> : Mr. and Mrs. Allen Evans, \$50, "A Member," \$10, Gen.....	60 00
BALA— <i>St. Asaph's</i> : Sp. for Rev. F. L. H. Pott's work in Shanghai, \$100; Sp. for Rev. A. M. Sherman, Han- kow, \$52.17.....	152 17
BRYN MAWR—Mite-box No. 2,580, Dom.....	60 49
CHELTENHAM— <i>St. Paul's</i> : Gen.....	20 20
CLIFTON HEIGHTS— <i>St. Stephen's</i> : Gen.....	35 25
HAVERFORD—"A Friend," Sp. for Ex- pansion Fund, St. John's University, Shanghai.....	20 00
HULMEVILLE— <i>Grace</i> : Gen.....	28 82
LANDSDOWNE— <i>St. John the Evangel- ist's</i> : Gen.....	55 00
MEDIA— <i>Christ Church</i> : Sp. for Rev. R. E. Wood, land purchase, Wu- chang, Hankow.....	5 00
MERION STATION—E. Y. Hartshorne, Gen., \$10; Sp. for Expansion Fund, St. John's University, Shanghai, \$10.....	20 00
MOYLAN—Miss J. H. Binney, Dom.....	10 00
NORRISTOWN— <i>St. John's</i> : Junior Aux., Gen.....	5 00
NORWOOD— <i>St. Stephen's</i> : \$20, Junior Aux., \$2, Gen.....	22 00
PHILADELPHIA — <i>All Saints</i> (Lower Dublin): Gen.....	132 65
<i>Christ Church Chapel</i> : Anna M. and Rebecca M. Montgomery, Gen.....	25 00
<i>Christ Church</i> : Gen.....	35 00
<i>Grace</i> (Mt. Airy): Colored, \$50.08; "A Thank-offering," \$10, Mrs. Henry S. Lowber, \$50, Gen.....	110 08
<i>Holy Apostles</i> : Mrs. George C. Thomas, \$1,000, Mrs. Mary A. Todd, \$200, Junior Aux., No. 2, \$10, Gen.....	1,210 00
<i>Holy Trinity Church</i> : "A Member," Gen.....	20 00
<i>Incarnation</i> : Missionary Guild, Sp. for Nevada.....	10 50
<i>St. Ambrose's</i> : \$6.27, Men's Aux., \$5, Gen.....	11 27
<i>St. Andrew's-in-the-Fields</i> (Somerton): Gen.....	25 00
<i>St. Anna's</i> : \$20, Junior Aux., \$1, Gen.....	21 00
<i>St. Augustine's</i> : Gen.....	47 56
<i>St. Clement's</i> : Rev. L. B. Ridgely, Boone University, Hankow, \$5; Gen., \$5.....	10 00
<i>St. George's</i> : Gen.....	15 00
<i>St. James's</i> : Mrs. S. Dickson, Sp. for Expansion Fund, St. John's University, Shanghai, \$30; Mrs. Francis G. Smith, Sp. for Church Extension Fund, Porto Rico, \$10.....	40 00
<i>St. James-the-Less</i> : Gen.....	130 00
<i>St. John's</i> (Northern Liberties): Gen.....	25 00
<i>St. Luke's</i> (Germantown): Mrs. Charles J. Dougherty, Sp. for Expansion Fund, St. John's University, Shang-	

hai.....	5 00
<i>St. Luke's</i> (Kensington): Gen.....	100 00
<i>St. Mark's</i> : Junior Aux., Gen.....	5 00
<i>St. Martin's</i> : "X. Y. Z." China.....	100 00
<i>St. Martin's-in-the-Fields</i> : Frn., \$15; Gen., \$17.96; "Members," Gen., \$1,000; Henry H. Bonnell, Frn., \$25.1,057 96	
<i>St. Mary's</i> (West): St. Agnes's Guild, Junior Aux., Gen.....	10 00
<i>St. Matthew's</i> : \$85.43, Junior Aux., \$9, Gen.....	94 43
<i>St. Paul's</i> (Aramingo): Gen.....	37 00
<i>St. Paul's</i> (Chestnut Hill): Arthur E. Newbold, Sp. for St. John's College Expansion Fund, Shanghai.....	1,000 00
<i>St. Paul's Memorial</i> (Overbrook): Dom., \$2.25; Gen., \$413.30; "A Member," Gen., \$5.....	420 55
<i>St. Peter's</i> : S. Davis Page, Gen., \$100; "A Member," Gen., \$500; "A Member," Rev. R. A. Walke's sal- ary, Tokyo, \$375; Philippines, \$35; Wo. Aux., "A Member," Gen., \$500.1,510 00	
<i>St. Thomas's</i> : Wo. Aux., Bishop Fer- guson's work, Africa, \$5; Junior Aux., Gen., \$1.....	6 00
<i>St. Timothy's</i> (Roxborough): Junior Aux., Gen.....	5 00
<i>Church of the Saviour</i> (West): "A S." Dom., \$5; Sp. for Expansion Fund, St. John's University, Shanghai, \$5; "A Member," Gen., \$5; Junior Aux., Gen., \$5.....	20 00
<i>Zion</i> : Gen.....	5 00
"A Philadelphia Woman," Gen.....	5,000 00
"A T. A.," Gen.....	10,000 00
<i>S. S.</i> : Philadelphia, Gen.....	500 00
Mrs. John Markoe, Sp. for St. Luke's Hospital, Shanghai, Furnishing Fund.....	250 00
"R. R.," \$100, Evan Randolph, \$5, Gen.....	105 00
Mrs. J. S. Cox, Gen.....	100 00
Miss Linda H. Pancoast, training of native helpers in China.....	50 00
Mrs. Evelyn McGowan, Sp. for Aomori, Tokyo.....	25 00
Miss Nora Davis, Gen.....	16 64
Miss L. C. Rodney (Germantown): Gen.....	10 00
"A Friend," Gen.....	10 00
Lloyd M. Smith (Germantown), Sp. for St. John's University, Shanghai, Miss Elizabeth H. Brown, Gen.....	10 00
Mrs. C. M. Brown, Gen.....	5 20
"M. C. B." (Wissahickon), Gen.....	5 00
Mrs. S. Porcher (Chestnut Hill), medical work.....	5 00
Miss E. Demuth (West) Gen.....	5 00
Mrs. Mary G. Foster (Germantown), Gen.....	5 00
Mrs. J. B. Cooper (Mt. Airy), Gen.....	2 00
PHOENIXVILLE — <i>St. Peter's</i> : "A Friend," Sp. for Extension Fund. Porto Rico.....	25 00
ROCKLEDGE — <i>Holy Nativity</i> : Junior Aux., Gen.....	1 00
SWARTHMORE—Mrs. A. B. Harrower, Gen.....	3 00
WAYNE— <i>St. Mary's</i> : Junior Aux., Gen.....	7 50
WEST WHITEHEAD— <i>St. Paul's</i> : Gen.....	10 00
WHITEMARSH— <i>St. Thomas's</i> : Gen.....	100 00
WILLOW GROVE— <i>St. Anne's</i> : Gen.....	3 43
WYNCOLE— <i>All Hallows</i> : Dom. and Frn., \$20.30; Junior Aux., Gen., \$5. WYNNEWOOD—Miss Mary K. Gibson, medical work.....	25 30
MISCELLANEOUS—"Y. Z." Gen.....	100 00
Miss M. P. McBlair, Dom., \$5; Frn., \$5; Gen., \$5.....	15 00
Wo. Aux., salary of Domestic Mis- sionary Bishop.....	502 50
Junior Aux., "St. James" scholar- ship, Girls' Training Institute, St. Paul's River, Africa, \$25; Miss Mary K. Gibson, "St. James" schol- arship, St. Mary's Hall, Shanghai,	

\$50; Gen. (of which Miss Elizabeth N. Brock and Miss Violet P. Walsch, \$5), \$7.95.

82 95

Pittsburgh

Ap. \$864.67; Sp. \$10.00

BROWNSVILLE— <i>Christ Church</i> : Miss Mary A. Hogg, Gen.	50 00
BUTLER— <i>St. Peter's</i> : Dom. and Frn.	10 60
EMPORIUM—Josiah Howard, Gen.	100 00
FAIRVIEW— <i>St. Paul's</i> : Gen.	70
FRANKLIN— <i>St. John's</i> : Gen.	106 76
GEORGETOWN— <i>St. Luke's</i> : Gen.	2 50
GREENSBURG— <i>Christ Church</i> : Gen.	20 00
JEANNETTE— <i>Advent</i> : Gen.	5 16
NEW KENSINGTON— <i>St. Andrew's</i> : Gen.	3 95
PITTSBURGH— <i>St. James's Memorial</i> : Gen.	15 00
<i>Trinity Church</i> : Dom.	500 00
John S. McCormick, Sp. for Expansion Fund, St. John's University, Shanghai	10 00
Mrs. Ormsby Phillips (Allegheny), Josephine Hooker School, Mexico...	50 00

Quincy

Ap. \$238.02

CANTON— <i>St. Peter's</i> : \$5.40, Wo. Aux., \$5, Gen.	10 40
CARTHAGE— <i>St. Cyprian's</i> : Wo. Aux., Gen.	2 50
FARMINGTON— <i>Calvary</i> : Wo. Aux., Gen.	5 00
GALESBURG— <i>Grace</i> : Wo. Aux., Gen.	10 00
<i>St. John's</i> : Wo. Aux., Gen.	10 00
KEWANEE— <i>St. John's</i> : Wo. Aux., Gen.	5 00
KNOXVILLE— <i>St. Alban's</i> : Gen.	15 00
<i>St. Mary's</i> : Wo. Aux., Gen.	10 00
MOLINE— <i>Christ Church</i> : Wo. Aux., Gen.	13 00
OSCO— <i>Grace</i> : Branch Wo. Aux., Gen. (of which Ministering Children's League, \$2).	5 00
PEORIA— <i>St. Paul's</i> : \$25.77, Wo. Aux., \$20, Gen.	45 77
<i>St. Stephen's</i> : Wo. Aux., \$5, Junior Aux., \$1, Gen.	6 00
QUINCY— <i>Church of the Good Shepherd</i> : Wo. Aux., Gen.	3 00
<i>St. John's Cathedral</i> : \$66.85, Wo. Aux., \$11, Gen.	77 85
ROCK ISLAND— <i>Trinity Church</i> : Wo. Aux., \$15, Holy Child, Juniors, \$1, Dorcas Juniors, \$1, Gen.	17 00
RUSHVILLE— <i>Christ Church</i> : Wo. Aux., Gen.	2 00
MISCELLANEOUS—Branch Wo. Aux., Gen.	50

Rhode Island

Ap. \$650.74; Sp. \$505.00

APPONAUG— <i>St. Barnabas's</i> : Gen.	21 40
BRISTOL— <i>St. Michael's</i> : Gen.	50 00
CRANSTON—Mr. Walter Hirst, Gen.	5 00
EAST GREENWICH—Mrs. A. S. Hodgman, Sp. for Church Extension Fund, Porto Rico.	10 00
LONSDALE— <i>Christ Church</i> : Junior Aux., for work in Alaska, \$3; Colored work, \$3; Indian work, \$3; work in China, \$3.	12 00
NEWPORT—"A Churchwoman," for work in Alaska, \$5; Sp. for the Southern Mountaineers of Virginia, \$5.	10 00
Mrs. Ezra A. Howard, Gen.	25 00
NORTH PROVIDENCE— <i>Church of the Holy Spirit</i> : Gen.	11 00
PAWTUCKET— <i>Advent</i> : Dom. and Frn.	17 95
PHILLIPSDALE— <i>St. David's</i> : Gen.	5 00
PROVIDENCE— <i>Church of the Redeemer</i> : Junior Aux., for Alaska.	3 00
<i>St. Andrew's</i> : Gen.	8 39
<i>St. John's</i> : Dom., \$75; Frn., \$75; Indian, \$20; "M. L. C.," Gen., \$100.	270 00

<i>St. Stephen's</i> : S. H. Woodcock, Gen.	1 00
Mrs. Albert Babcock, Gen.	3 00
Mrs. Charles Bradley, Gen.	50 00
Miss M. L. Corliss, Sp. for Church Extension Fund, Porto Rico.	100 00
Miss Julia Grinnell, Gen.	11 00
"R.," Gen., \$100; China, \$25.	125 00
SAYLESVILLE—Mr. and Mrs. J. W. Turner, Gen.	5 00
WARREN— <i>St. Mark's</i> : Miss Alice Wheaton, Gen.	10 00
WICKFORD—Miss C. Newton, Gen.	1 00
MISCELLANEOUS—Branch Wo. Aux., Sp. for American Church Institute for Negroes, \$240; Sp. for Rev. A. A. Gilman, Hankow, \$150; Junior Aux., Gen., \$11.	401 00

South Carolina

Ap. \$345.69; Sp. \$41.00

AIKEN— <i>St. Augustine's Mission</i> : Gen. <i>St. Thaddeus's</i> : Wo. Aux., for salary of assistant for Miss McCullough, Porto Rico, \$1; N. S. Wilson's Day-school, Hankow, \$1; Sp. for "Bishop Howe" cot. St. Mary's Orphanage, Shanghai, \$5.	7 00
BATESBURG— <i>St. Paul's</i> : Gen.	1 50
BLUFFTON— <i>Church of the Cross</i> : (of which 1908-09, \$2.50).	5 00
CHARLESTON— <i>St. Michael's</i> : Junior Aux., Bishop Capers Day-school, Wuchang, Hankow, \$5; Sp. for R. Ishii, Tokyo, \$36.	41 00
Mr. D. C. Hayward, Gen.	5 00
Mrs. Isaac Hayne, Gen.	1 00
COLUMBIA— <i>Trinity Church</i> : Gen.	100 00
<i>Trinity Chapel</i> : "M. C. P.," Gen.	10 00
EASTOVER—Mrs. James Schoolbud, Gen.	20 00
EDGEFIELD— <i>Trinity Church</i> : Gen.	3 12
GEORGETOWN—Mr. Walter Hazard, Gen.	2 50
GREENVILLE— <i>Christ Church</i> : Gen.	125 00
GREENWOOD— <i>Resurrection</i> : Gen.	6 75
LAURENS—"E. B. S.," Gen.	4 00
MCPHERSONVILLE— <i>Sheldon Church</i> : Gen.	7 82
PINOPOLIS— <i>Trinity Church</i> : Gen.	20 00
STATEBURG— <i>Holy Cross</i> : Wo. Aux., Frn.	5 00
WILTON— <i>Christ Church</i> : Gen.	15 00

Southern Ohio

Ap. \$754.73; Sp. \$41.00

CINCINNATI— <i>Advent</i> : Wo. Aux., Gen., \$7.50; Sp. for Maintenance Fund, St. Luke's Home, Phoenix, Arizona, \$5.	12 50
<i>Grace</i> (Avondale): Gen.	32 00
<i>Nativity</i> (Price Hill): S. S., * Gen.	6 04
<i>St. Mark's Deaf-Mute Mission</i> : Gen.	1 50
<i>St. Paul's Cathedral</i> : "E. M.," Gen.	100 00
<i>St. Stephen's</i> (Winton Place): Gen., (of which S. S., * \$45.87).	55 87
Mrs. Frederick Harmeyer, for work among sick and crippled children in China.	10 00
Mrs. Elizabeth Irwin, Gen.	10 00
Mrs. B. B. Whiteman, Gen.	100 00
<i>Calvary</i> (Clifton): Wo. Aux., Gen.	5 00
COLUMBUS— <i>Trinity Church</i> : Wo. Aux., Sp. for Maintenance Fund, St. Luke's Home, Phoenix, Arizona.	30 50
Mrs. Rufus W. Clark and children (In Memoriam), Gen.	135 00
Mr. William T. Magruder, Gen.	10 00
HILLSBORO— <i>St. Mary's</i> : Gen., \$7.52; Wo. Aux., Sp. for Maintenance Fund, St. Luke's Home, Phoenix, Arizona, \$5.	12 52
NEWARK— <i>Trinity Church</i> : Gen.	49 06
POMEROY— <i>Grace</i> : Gen.	2 00

PORTSMOUTH — <i>Calvary</i> : Deaf-Mute Mission, Gen.....	1 00
SPRINGFIELD — <i>Christ Church</i> : Frn., \$30; Wo. Aux., Sp. for Maintenance Fund, St. Luke's Home, Phoenix, Arizona, 50 cts.....	30 50
WORTHINGTON — <i>St. John's</i> : "Thank-offering," Gen.....	10 00
ZANESVILLE — <i>St. James's</i> : "Faith," Harry and Louise Memorial scholarship, St. Mary's School, South Dakota, \$30; Wo. Aux., for "J. F. Ohl" scholarship, St. John's School, Cape Mount, Africa, \$25.....	55 00
MISCELLANEOUS — Branch Wo. Aux., Gen.....	127 24

Southern Virginia

Ap. \$585.36; Sp. \$12.75

Accomac Co.— <i>St. James's</i> (Accomac): Dom. and Frn.....	12 00
ARGUSTA Co.— <i>Trinity Church S. S.</i> (Staunton): for "C. McN. Whittle" scholarship, St. John's University, Shanghai.....	40 00
BATH Co.— <i>Christ Church</i> (Warm Springs): Woman's Guild, Gen.....	25 00
St. Luke's (Hot Springs): Gen., \$65.50; Sp. for St. Paul's College, Tokyo, \$2.75; S. S. offering, Gen., \$13.74.....	81 99
BEDFORD Co.—Mrs. J. D. Keeler (Bedford City), Gen.....	1 00
BUCKINGHAM Co.— <i>St. Peter's</i> : Dom., \$1; Frn., \$1.....	2 00
CAMPBELL Co.— <i>Church of the Good Shepherd</i> (Evington): \$16, S. S.,* 51 cts., Gen.....	16 51
Grace Memorial (Lynchburg): Gen.....	50 00
CHARLOTTE Co.— <i>Ascension</i> (Keyville): Gen.....	11 00
DINWIDDIE Co.— <i>Church of the Good Shepherd</i> (Grass Hill): "A Member," Frn.....	5 00
Grace (Petersburg): Gen.....	17 57
St. John's (Petersburg): Dom. and Frn.....	39 35
HALIFAX Co.— <i>St. Luke's</i> (Clover): Gen.....	13 00
JAMES CITY Co. (Williamsburg)—Mrs. Peyton R. Nelson, Gen.....	1 00
"A Friend in Southern Virginia," Gen.....	10 00
MECKLENBURG Co.— <i>Christ Chapel</i> (Kimona): Gen.....	5 02
MONTGOMERY Co.— <i>Grace</i> (Radford): Gen.....	15 00
NELSON Co.— <i>Christ Church S. S.*</i> (Schuyler): Gen.....	1 93
Grace (Massie's Mills): Colored missions, \$1.76; Gen., \$18.....	19 76
Christ Church (Norwood): Gen.....	4 54
NORFOLK Co.— <i>St. John's</i> (Portsmouth): Rev. William A. Brown, Gen.....	3 35
St. Paul's (Norfolk): Gen.....	19 95
(Norfolk)—Mrs. H. A. Camp, Gen.....	2 00
(Norfolk)—Miss E. L. Neilson, for work of Dr. Harry B. Taylor, Hankow.....	10 00
NOTTAWAY Co.— <i>Christ Church</i> (Notoway): Dom., \$1.10; Frn., \$1.10.....	2 20
PITTSYLVANIA Co. (Danville)—"Fredicus," Gen.....	10 00
PRINCESS ANNE Co.— <i>Eastern Shore Chapel</i> (Oceana): Gen.....	12 00
Emmanuel Church (Norfolk): "M. W. H.," Gen.....	5 00
PRINCE EDWARD Co.— <i>St. Anne's</i> : Dom., 50 cts.; Frn., 50 cts.....	1 00
PRINCE GEORGE Co. (City Point)—The Misses Eppes, Gen.....	5 00
PULASKI Co.— <i>Christ Church</i> (Pulaski): Gen.....	18 00
ROCKBRIDGE Co.— <i>R. E. Lee Memorial</i>	

Church (Lexington): Gen., \$70; Wo. Aux., Sp. for Armistead Lee Memorial Chapel, Anking, Hankow, \$10.....	80 00
TAZEWELL Co. (North Tazewell)—Mr. B. H. Strass, Frn.....	10 00
WARWICK Co.— <i>St. Paul's</i> (Newport News): Gen., \$16.94; Junior Aux., St. Luke's Hospital, Shanghai, \$15.....	31 94
WASHINGTON Co. (Abingdon)—Miss Gay R. Blackford, Gen.....	10 00
(Abingdon)—Mrs. James L. White, Gen.....	6 00

Springfield

Ap. \$69.69

ALTON— <i>St. Paul's</i> : Gen.....	20 49
CARROLLTON— <i>Trinity Church</i> : Gen.....	2 10
CHESTERFIELD— <i>St. Peter's</i> : Gen.....	1 35
JACKSONVILLE— <i>Trinity Church</i> : Gen.....	25 00
METROPOLIS— <i>St. Alban's</i> : Gen.....	1 80
PARIS— <i>St. Andrew's</i> : Gen.....	7 05
SPRINGFIELD— <i>St. John's</i> : Gen.....	8 90
Miss Lucy H. Archer, Gen.....	3 00

Tennessee

Ap. \$289.10

CLEVELAND— <i>St. Luke's Memorial</i> : Frn.....	4 25
JACKSON— <i>St. Luke's</i> : Wo. Aux., Gen.....	5 50
MEMPHIS— <i>Calvary</i> : Dom. and Frn., \$77.38; Wo. Aux., Gen., \$80.....	157 38
Grace: Junior Aux., Gen.....	5 00
NASHVILLE— <i>Advent</i> : Wo. Aux., Gen.....	2 50
Christ Church: \$103, S. S.,* \$6.47, Gen.....	109 47
MISCELLANEOUS—"A Helper," Gen.....	5 00

Texas

Ap. \$160.16; Sp. \$1.00

AUSTIN— <i>All Saints</i> : "A Communicant," Indian missions, \$1.41; Sp. for Rev. Robert E. Wood, Wuchang, Hankow, for purchasing of new property, \$1.....	2 41
GALVESTON — <i>Trinity Church</i> : Wo. Aux., Gen.....	10 00
GEORGETOWN— <i>Grace</i> : Gen.....	13 50
HOUSTON— <i>Christ Church</i> : Wo. Aux., Gen.....	10 00
Trinity Church: Gen.....	60 00
NACOGDOCHES—Mrs. John H. Cox, Gen.....	5 00
TEMPLE— <i>Christ Church</i> : Gen.....	10 25
WACO—Mrs. Flora B. Cameron, Gen.....	50 00

Vermont

Ap. \$139.00

NEWPORT— <i>St. Mark's</i> : "A Friend," for work among mountain people of Asheville.....	20 00
RICHFORD— <i>St. Ann's S. S.*</i> : Gen.....	24 00
ST. ALBANS— <i>St. Luke's</i> : "A Communicant," Gen.....	20 00
MISCELLANEOUS—Branch Wo. Aux., Gen.....	75 00

Virginia

Ap. \$651.98; Sp. \$144.00

ALBEMARLE Co.— <i>Grace</i> (Campbell): Gen.....	44 21
(Charlottesville)—Miss S. R. Hauckel, Gen.....	5 00
(University)—Mrs. John B. Minor and friend, Gen.....	8 00
ALEXANDRIA Co.— <i>Christ Church</i> : "A Friend," Gen.....	25 00
Post Chapel (Fort Myer): Sp. for Miss Ridgely, Cape Mount, Africa.....	15 00
East Fall's Church—Mrs. Charles A. Marshall, Gen.....	1 00
ESSEX Co.— <i>St. John's</i> (Tappahannock): Gen.....	27 00

<i>St. Paul's</i> (Tappahannock): Gen.....	7 60	tion, Sp. for Expansion Fund, St. John's University, Shanghai.....	25 00
(Tappahannock)—Mrs. B. B. Birckenbrough, Gen.....	15 50	<i>St. John's</i> (Georgetown): "A Member," China.....	5 00
FAIRFAX Co.— <i>St. John's</i> (McLean): B. G. Foster, Sp. for Church Extension Fund, Porto Rico.....	5 00	<i>St. Alban's</i> : Wo. Aux., support of Bible-women, Shanghai.....	50 00
(Burke)—G. W. C. Lee, Gen.....	50 00	<i>St. Andrew's</i> : "A Member," Gen.....	25 00
FAUQUIER Co. (Marshall)—Mrs. J. M. Ramey, Bishop Rowe's work, Alaska.....	10 00	<i>St. Paul's</i> : "A Member," \$5, S. S.,* \$49.97, Gen.....	54 97
FLUVANNA Co. (Breemo Bluff)—Mrs. Charles Wilkinson, Sp. for Rev. B. L. Ancell, Yangchow, Shanghai.....	50 00	<i>St. Thomas's</i> : Wo. Aux., Sp. for Nevada.....	10 00
GLOUCESTER Co.— <i>Abingdon</i> (Gloucester): Gen.....	15 40	Through Mrs. H. Randall Welch, Sp. for Bishop Rowe's work, Hankow, at his discretion.....	45 00
<i>Ware Church</i> : Dom., \$5; Gen., \$18.25. <i>Ware and Abingdon</i> : Sp. for Rev. T. L. Sinclair, Shanghai.....	23 35	Mrs. Alfred Holmead, Sp. for Archdeacon Stuck, Alaska, \$10; Sp. for Miss Carter, St. John's-in-the-Wilderness, Alaska, \$10.....	20 00
HENRICO Co.— <i>Emmanuel Church</i> (Richmond): "Two Virginia Churchwomen," Gen., \$80; Mrs. M. A. Stewart, Gen., \$50; Junior Aux., Sp. for work in Bontok, Philippine Islands, \$5.....	27 00	"A Friend," rent of mission house at Santurce, Porto Rico, \$10; Sp. for Bishop Van Buren, Porto Rico, at his discretion, \$5.....	15 00
<i>Holy Trinity Church</i> (Richmond): Mrs. M. C. Patterson, Gen.....	135 00	Miss Mary G. Talcott, Gen.....	6 00
<i>St. James's</i> (Richmond): Wo. Aux., Gen.....	5 00	Mrs. Agnes Chase, Gen.....	5 00
<i>St. John's</i> (Richmond): Captain John F. Mayer, Sp. for Church Extension Fund, Porto Rico.....	20 00	Mrs. J. Rook, Gen.....	5 00
<i>St. Mark's</i> (Richmond): Gen.....	2 00	Tench T. Marye, Gen.....	5 00
(Brook Hill)—"A Virginia Churchwoman," Gen.....	10 00	Mrs. W. F. Koenig, Oregon.....	1 00
(Richmond)—Mrs. Joseph Bryan, Gen. (Richmond)—Mrs. H. E. Weed, Gen. (Richmond)—Miss M. S. Stringfellow, Gen.....	2 00	Mrs. L. M. Zeller, Gen.....	1 00
KING WILLIAM Co.—Mrs. V. M. Heaton, Gen.....	30 00	MONTGOMERY Co. (Bethesda)—"M. B. N." Gen.....	10 00
LANCASTER Co.— <i>White Chapel and Emmanuel Church</i> (Bertrand): Gen. <i>Trinity Church</i> : Gen.....	25 00	PRINCE GEORGE'S Co.— <i>Holy Trinity Church</i> : Gen.....	65 00
LOUDOUN Co.— <i>St. James's</i> (Leesburg): Gen.....	2 00	<i>St. Mary's Co.—All Saints' Parish</i> : Frn.....	4 25
<i>Belmont Chapel</i> : Gen.....	1 00	MISCELLANEOUS—Miss Ann McGowan, Sp. for Bishop Rowe's work, Alaska, \$15; Dr. I. H. Correll's work in Tsu, Kyoto, \$10.....	25 00
MATTHEWS Co.— <i>Kingston Parish</i> (Matthews): Mrs. C. C. Murray, Gen.....	4 00	Wo. Aux., "A Member," salary of Deaconess Stewart, Hankow.....	700 00
ORANGE Co.— <i>St. Thomas's</i> (Orange): Gen., \$39.20; Wo. Aux., support of native workers, Bishop Williams's church, Kyoto, \$10.....	8 57	Babies' Branch, Porto Rico, \$5.58; Honolulu, \$5.58; Akita kindergarten, Tokyo, \$6.38; Angelica Church Hart Day-school, Wuchang, Hankow, \$6.38; Little Helpers' Day-school, Shanghai, \$6.38; Mexico, \$6.38; Africa, \$6.38; Brazil, \$6.38; Sp. for "Little Helpers," cot, St. Agnes's Hospital, Raleigh, North Carolina, \$5.58; Sp. for Bishop Spalding for Emergency Fund, Whiterocks, Utah, \$5.58; Sp. for St. Margaret's School for girls, Boise, Idaho, \$5.58; Sp. for school for native children, Ketchikan, Alaska, \$5.58; Sp. for St. Luke's Hospital, San Francisco, California, \$5.60; Sp. for Boerne, West Texas, \$5.58; Sp. for missionary font, \$6.38.....	49 20
PRINCE WILLIAM Co.— <i>St. Paul's S. S.*</i> (Haymarket): Gen.....	2 43		10 87
WARREN Co.— <i>Calvary</i> (Front Royal): Dom., \$6.46; Frn., \$6.88.....	25 00		13 34
MISCELLANEOUS—Babies' Branch, Miss Carter's work for Indian children, Whiterocks, Utah, \$5; Bishop Rowe's work for children, Alaska, \$15; Bishop Restarick's work for children, Honolulu, \$10; Bishop Brent's work for children, Philippine Islands, \$10; Bishop Funsten's work for children, Idaho, \$5; kindergarten, Akita, Tokyo, \$5; Angelica Church Hart Day-school, Wuchang, Hankow, \$5; Gen., \$20; Sp. for Deaconess Drant's work for children, San Francisco, California, \$5; Sp. for Mr. Ishii's orphanage, Tokyo, \$30; Sp. for "Little Helpers," cot, St. Agnes's Hospital, Raleigh, North Carolina, \$5.....	3 61		115 00

Washington

Ap. \$1,096.66; Sp. \$159.88

WASHINGTON (D. C.)— <i>Ascension</i> : Alice S. Hobbs, Gen.....	10 00
<i>Christ Church</i> (Georgetown): \$75, Mrs. F. W. McReynolds, \$5, Gen.....	80 00
<i>National Cathedral School</i> : Bishop Satterlee Memorial Missionary Associa-	

Western Massachusetts

Ap. \$1,539.03; Sp. \$63.00

AMHERST— <i>Grace</i> : Wo. Aux., Sp. for Foreign Missionary Insurance Fund.....	2 00
BALDWINVILLE—Mildred A. Libby, M.D., Gen.....	5 00
EASTHAMPTON—"In Memoriam," Gen.....	15 00
FITCHBURG—Mrs. A. S. Tyler, Gen.....	10 00
HOLYOKE— <i>St. Paul's</i> : Wo. Aux., Philippine Insurance, \$1.47; Sp. for Building Fund, St. Margaret's School, Tokyo, \$1.....	2 47
LANCASTER—Miss H. M. Swasey, Gen.....	5 00
LENOX— <i>Trinity Church</i> : Dom., \$100; Frn., \$50; Gen., \$1,061.89.....	1,211 89
Mrs. M. E. Zimmerman, Sp. for Indian work in Idaho.....	10 00
Miss Charlotte Cram, mite-box, Frn.....	5 00
LEOMINSTER— <i>St. Mark's</i> : Gen.....	5 12
MOUNT WASHINGTON—Miss Ella E. Russell, one hospital day.....	25 00
NORTH ADAMS—Gabriel Abbott, Gen.....	2 00
ORANGE— <i>Trinity Church S. S.*</i> : Gen.....	1 80

PITTSFIELD—Elizabeth A. Arms, Gen..	5 00	School, Tokyo, \$5; Colored Salary Fund, \$10.....	15 00
"A Friend," St. Mary's School, Rosebud, South Dakota.....	2 00	KALAMAZOO—St. Luke's: Wo. Aux., "Dr. Cumming" scholarship, St. Elizabeth's School, South Dakota.....	15 00
SPRINGFIELD—Christ Church: Wo. Aux., Sp. for Building Fund, St. Margaret's School, Tokyo.....	50 00	MANTON—Gen.....	3 00
Mrs. Thomas Dyer, Gen.....	5 00	MARSHALL—Trinity Church: Gen.....	5 00
Miss M. E. Payne, Africa.....	1 00	NILES—Trinity Church: Gen., \$31.52; Wo. Aux., "Ellen E. Robinson" scholarship, St. Elizabeth's School, South Dakota, \$10.....	41 52
STOCKBRIDGE—St. Paul's: \$29, "A Member," \$10, Gen.....	39 00	PETOSKEY—Emmanuel Church: Wo. Aux., Gen., \$5; Sp. for Rev. F. B. Wentworth, Winchester, Lexington, mountain missions, \$1.....	6 00
D. B. Fenn, Gen.....	5 00	TRAVERSE CITY—Grace: Wo. Aux., Colored Salary Fund, \$5; "Josephine E. Wheelock" scholarship, Girls' Training-school, St. Paul's River, Africa, \$10.....	15 00
WARE—Trinity Church: Wo. Aux., Philippine Insurance.....	1 00	WEQUETONSING—John G. Magee, Gen..	5 00
WESTBORO—"S. J. B.," Colored.....	10 00	WHITEHALL—Gen.....	1 85
WHITINSVILLE—Trinity Church S. S.*: Gen.....	2 00	MISCELLANEOUS—Wo. Aux., "Dr. Cumming" scholarship, St. Elizabeth's School, South Dakota.....	3 00
WILLIAMSTOWN—St. John's S. S.*: Gen.....	23 16		
WORCESTER—All Saints': "B. K. E." and "J. S. E.," mission hospital open for two days, \$50; Wo. Aux., St. Paul's, Lawrenceville, Southern Virginia, \$7.50; St. Augustine's School, Raleigh, North Carolina, \$7.50.....	65 00		
St. Matthew's: \$23.09, S. S.* \$60, Gen.....	83 09		
Mrs. William Lee Hutchins, Gen....	3 00		
Mrs. I. J. Riggs, Gen.....	2 00		
"Friend," Gen.....	5 50		

Western Michigan

Ap. \$384.07; Sp. \$16.00

ALLEGAN—Church of the Good Shepherd: Gen., \$20; Wo. Aux., teacher's salary, Alaska, \$10; Sp. for Bishop Rowe's hospital, Circle City, Alaska, \$5.....	35 00		
BATTLE CREEK—St. Thomas's: Wo. Aux., "Dr. Cumming" scholarship, St. Elizabeth's School, South Dakota.....	4 00		
BELDING—Trinity Church: Gen., \$18; "M." Wo. Aux., "Bishop Gillespie" scholarship, St. Margaret's School, Tokyo, \$5; teacher's salary, Alaska, \$5.....	28 00		
BENTON HARBOR—Holy Trinity Church: Wo. Aux., Sp. for Bishop Rowe's hospital, Circle City, Alaska.....	5 00		
COLDWATER—St. Mark's: Wo. Aux., "Dr. Cumming" scholarship, St. Elizabeth's School, South Dakota, \$10; Gen., \$8.....	18 00		
GRAND HAVEN—St. John's: Wo. Aux., "Dr. Cumming" scholarship, St. Elizabeth's School, South Dakota, \$10; Gen., \$3.....	13 00		
GRAND RAPIDS—Grace: Gen.....	65 00		
St. Mark's: Wo. Aux., teacher's salary, Alaska, \$15; Colored Salary Fund, \$40; "Bishop McCormick" scholarship, St. Mary's School, Rosebud, South Dakota, \$15; "Ellen E. Robinson" scholarship, St. Elizabeth's School, South Dakota, \$3; "Sarah K. Bancroft Gift," St. Hilda's, Wuchang, China, \$10; "Joseph E. Wheelock" scholarship, Girls' Training-school, St. Paul's River, Africa, \$15.....	98 00		
St. Paul's: Wo. Aux., "Ellen E. Robinson" scholarship, St. Elizabeth's School, South Dakota, \$5; Sp. for Bishop Rowe's hospital, Circle City, Alaska, \$5.....	10 00		
HASTINGS—Emmanuel Church: Wo. Aux., "Bishop Gillespie" scholarship, St. Margaret's School, Tokyo, \$5; "Ellen E. Robinson" scholarship, St. Elizabeth's School, South Dakota, \$5.....	10 00		
HOLLAND—Grace: Wo. Aux., Gen.....	3 70		
IONIA—St. John's: Wo. Aux., "Bishop Gillespie" scholarship, St. Margaret's School, Tokyo, \$5; Colored Salary Fund, \$10.....	15 00		
KALAMAZOO—St. Luke's: Wo. Aux., "Dr. Cumming" scholarship, St. Elizabeth's School, South Dakota.....	15 00		
MANTON—Gen.....	3 00		
MARSHALL—Trinity Church: Gen.....	5 00		
NILES—Trinity Church: Gen., \$31.52; Wo. Aux., "Ellen E. Robinson" scholarship, St. Elizabeth's School, South Dakota, \$10.....	41 52		
PETOSKEY—Emmanuel Church: Wo. Aux., Gen., \$5; Sp. for Rev. F. B. Wentworth, Winchester, Lexington, mountain missions, \$1.....	6 00		
TRAVERSE CITY—Grace: Wo. Aux., Colored Salary Fund, \$5; "Josephine E. Wheelock" scholarship, Girls' Training-school, St. Paul's River, Africa, \$10.....	15 00		
WEQUETONSING—John G. Magee, Gen..	5 00		
WHITEHALL—Gen.....	1 85		
MISCELLANEOUS—Wo. Aux., "Dr. Cumming" scholarship, St. Elizabeth's School, South Dakota.....	3 00		

Western New York

Ap. \$342.28; Sp. \$100.00

ALFRED—Mrs. William C. Burdick, Sp. for Expansion Fund, St. John's University, Shanghai.....	100 00		
BATH—St. Thomas's: Gen.....	3 30		
BUFFALO—All Saints' S. S.*: Gen.....	14 13		
Grace: Dom. and Frn.....	85 00		
St. Jude's: Gen.....	25 00		
St. Mark's S. S.*: Gen.....	9 25		
St. Simon's S. S.*: Gen.....	50 00		
Miss Arabella Riley, Gen.....	1 00		
GENEVA—Trinity Church: Wo. Aux., "Harry W. Nelson" scholarship, St. Hilda's School, Wuchang, Hankow.....	50 00		
LOCKPORT—Richard E. Norton, \$1, M. E. H. Norton, \$5, St. Paul's School, Lawrenceville, Southern Virginia.....	6 00		
OAKFIELD—St. Michael's: \$10, S. S., \$4.60 (additional), Gen.....	14 60		
PALMYRA—"A Friend," Gen.....	5 00		
ROCHESTER—Ascension S. S.: Bishop Coxie Day-school, Shanghai.....	4 00		
Christ Church: Wo. Aux., Gen.....	10 00		
Epiphany S. S.: Bishop Coxie Day-school, Shanghai.....	3 00		
St. Andrew's S. S.: Bishop Coxie Day-school, Shanghai.....	5 00		
St. James's S. S.: Bishop Coxie Day-school, Shanghai.....	5 00		
St. Luke's S. S.: Bishop Coxie Day-school, Shanghai.....	8 00		
St. Mark's S. S.: Bishop Coxie Day-school, Shanghai.....	5 00		
St. Paul's S. S.: Bishop Coxie Day-school, Shanghai.....	8 00		
Trinity Church S. S.*: Bishop Coxie Day-school, Shanghai.....	10 00		
Mrs. A. B. Smith, Gen.....	5 00		
Miss E. M. Moser, Gen.....	5 00		
Mrs. W. Horton, Gen.....	1 00		
MISCELLANEOUS—Junior Aux., "Helen M. Halsey" scholarship, Girls' Training Institute, West Africa, \$5; "Sybil Carter" scholarship, St. Hilda's School, Wuchang, Hankow, \$5.....	10 00		

West Texas

Ap. \$26.20

ALFRED—St. Thomas's: Gen.....	2 50		
COMFORT—St. Boniface's S. S.: Gen..	3 00		
FALFURRIAS—Grace: Gen.....	2 50		
GONZALES—Church of the Messiah: Junior Aux., Gen.....	1 00		

HALLETTVILLE—St. James's: Gen....	7 60
SAN DIEGO—Atonement: Gen.....	50
YOKUM—Church of the Holy Com- munion: Gen.....	9 10

West Virginia

Ap. \$345.73

CHARLES TOWN—Miss S. M. Keyes, "C. E. Ambler" scholarship, Hooker Memorial School, Mexico.....	15 00
FORT SPRING—Church of the Holy Communion: Gen.....	5 92
LEWISBURG—St. James's: Honolulu, 33 cts.; Philippines, 33 cts.; Porto Rico, 34 cts.; China, \$2.91; Gen., \$.875.....	12 66
NEW MARTINSVILLE—St. Ann's: Mex- ico.....	3 40
PARKERSBURG—Church of the Good Shepherd: Gen.....	200 00
Trinity Church: Mrs. M. E. Rathbone, Gen.....	15 00
RONCEVERTE—Incarnation: Philippines, 89 cts.; Porto Rico, 88 cts.; Cuba, 88 cts.; China, \$2.....	4 65
ST. ALBANS—St. Mark's: Gen.....	1 40
SHEPHERDSTOWN—Trinity Church: Dom. and Frn.....	31 49
WHEELING—St. Luke's: Gen.....	35 00
WHITE SULPHUR SPRINGS—St. Thomas's: Gen.....	21 21

Missionary Districts**Alaska**

Ap. \$135.00

CIRCLE CITY—Heavenly Rest: Gen....	10 00
FORT YUKON—St. Stephen's: Gen.....	20 00
NOME—St. Mary's Mission: Gen.....	100 00
VALDEZ—Epiphany S. S.: Gen.....	5 00

Arizona

Ap. \$30.00

TUCSON—Grace S. S.: Gen.....	26 00
WICKENBURG—Mission: Gen.....	4 00

Asheville

Ap. \$43.25; Sp. \$6.75

BELLE—Trinity Church (Haw Creek): Dom.....	53
BILTMORE—Mrs. L. W. Elias, evangel- istic work in the foreign field.....	7 00
CANDLER—St. Clement's: Dom.....	30
GLEN ALPINE—Rev. James Joyner, Gen.....	1 00
GREEN RIVER—St. Andrew's: Gen.....	1 00
St. Joseph's: Gen.....	1 00
LINCOLNTON—St. Cyprian's: Frn., 50 cts.; Gen., \$1.....	1 50
YADKIN VALLEY—Chapel of Rest: Dom., \$1.37; Frn., 55 cts.; Gen., \$2, Sp. for White rocks Indians, Utah, 50 cts.; Sp. for St. Anne's Embroid- ery School, Kyoto, \$3.25; Sp. for church at Wheatland, Wyoming, \$3..	33 75

Eastern Oregon

Ap. \$4.44

THE DALLES—Wo. Aux., Gen.....	4 44
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Honolulu

Ap. \$50.00; Sp. \$66.00

MISCELLANEOUS—Wo. Aux., "Honolulu Missionary Union" scholarship, Sp. for St. Mary's Orphanage, Shanghai. Wo. Aux., Gen., \$50; Sp. for For- eign Missionary Life Insurance Fund, \$16.....	50 00 66 00
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Idaho

Ap. \$90.41; Sp. \$11.80

BONNER'S FERRY—Gen.....	2 35
CALDWELL—St. David's: Gen.....	1 00
COEUR D'ALENE—St. Luke's: Gen.....	2 35
KETCHUM—St. Thomas's: Gen.....	1 45
LAKE—Mrs. George Garner, Gen.....	1 00
LEWISTON—Nativity: Gen.....	25 00
MOSCOW—St. Mark's: Gen.....	10 00
NAMPA—Grace S. S.: Sp. for Rev. R. C. Wilson, Zangzok, Shanghai, \$11.80; *Gen., \$16.26.....	28 06
POCATELLO—Trinity Church: Gen.....	18 00
WALLACE—Holy Trinity Church: Gen.	13 00

Kearney

Ap. \$35.76

HASTINGS—St. Mark's: Gen.....	10 50
HOLDREGE—Gen.....	1 00
KEARNEY—St. Luke's S. S.: Gen.....	19 26
KIMBALL—St. Hilda's: Gen.....	5 00

Nevada

Ap. \$2.35

TONOPAH—St. Mary's S. S.: Gen.....	2 35
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North Dakota

Ap. \$1.78

ASHLEY—Mission S. S.: Gen.....	1 78
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Oklahoma

Ap. \$162.25

ATLAS—Mission: Gen.....	5 25
DEWEY—Mrs. John G. James, Gen....	5 00
HOBART—Grace: Gen.....	3 40
MANGUM—Mission: Gen.....	3 00
MCALISTER—All Saints': Gen.....	15 95
NEWKIRK—St. John's: Gen.....	80
OKLAHOMA CITY—"Thankful," Gen....	10 00
PAWUHKA—St. Thomas's: Work in West Africa.....	4 00
PAWNEE—Ascension: Gen.....	6 85
TULSA—Trinity Church: "Three Mem- bers," work at Boone University, Wuchang, Hankow.....	5 00
WATONGA—St. Stephen's: Gen.....	3 00
MISCELLANEOUS—Branch Wo. Aux., Gen.....	100 00

Olympia

Ap. \$226.18; Sp. \$10.00

BLAINE—Christ Church: Gen.....	5 60
BUCKLEY—St. Paul's: Gen.....	5 60
CHERHALIS—Epiphany: Gen.....	50 80
Mrs. Kate C. Millett, Gen.....	10 00
EAST SOUND—Emmanuel Church: Gen.....	8 40
MONTESANO—Mrs. A. D. Bishop and son, Gen.....	10 00
OLYMPIA—St. John's: Gen.....	13 05
PORT ANGELES—St. Andrew's: Gen....	14 55
SEATTLE—St. Andrew's: Gen.....	2 28
St. Mark's Settlement S. S.: Sp. for Rev. Mr. Clapp, Bontok, Philippine Islands.....	10 00
SNOHOMISH—St. John's: Gen.....	14 20
TACOMA—St. Luke's: Gen. (of which "A Friend," \$5).....	90 70
Miss Sarah M. Trowbridge, Gen....	1 00

Sacramento

Ap. \$62.15

BURNS VALLEY—Mission: Gen. (of which Apportionment, 1908-09, \$1.10).....	6 50
COLUMA JUNCTION—Miss Martha Arvedson, Gen.....	5 00
ELK GROVE—Mission: Gen.....	1 10
FERNDAL—St. Mary's: Gen.....	11 60

FORT BRAGG— <i>St. Michael's</i> : Gen.....	13 40
GALT— <i>Mission</i> : Gen.....	2 70
JACKSON— <i>St. Augustine's</i> : Gen.....	13 40
MARE ISLAND— <i>Mrs. Catherine L. Simons</i> , Gen.....	5 00
OROVILLE— <i>Mission</i> : Gen.....	1 35
VACAVILLE— <i>Epiphany</i> : Gen.....	2 10

Salina

Ap. \$7.00

MEDICINE LODGE— <i>St. Mark's S. S.*</i> : Gen.....	7 00
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South Dakota

Ap. \$331.18; Sp. \$6.27

PINE RIDGE MISSION — <i>St. Julia's Chapel</i> : Gen.....	1 18
<i>St. Peter's Chapel</i> : Gen.....	35
<i>St. Mary's Chapel</i> : Gen.....	1 10
<i>St. Philip's Chapel</i> : Gen.....	14
<i>St. John's Station</i> : Gen.....	32
<i>St. Matthew's Station</i> : Gen.....	1 61
<i>St. Thomas's Chapel</i> : Gen.....	92
<i>Holy Cross Chapel</i> : Gen.....	92
<i>St. Alban's Chapel</i> : Gen.....	1 69
<i>St. James's Chapel</i> : Gen.....	42
<i>St. Mark's Chapel</i> : Gen.....	2 25
<i>St. Luke's</i> : Gen.....	1 13
<i>Church of the Messiah</i> : Gen.....	1 01
<i>St. Paul's</i> : Gen.....	2 06
<i>St. Mary's (Sand Hill)</i> : Chapel, Gen.....	50
<i>Grace Chapel</i> : Gen.....	93
<i>Christ Station</i> : Gen.....	2 17
STANDING ROCK MISSION— <i>St. Elizabeth's</i> : Dom., \$10; Frn., \$11.....	21 00
<i>St. Elizabeth's School</i> : Babies' Branch, South Dakota, 75 cts.; medical work among children, Africa, \$1; Akita Kindergarten, Tokyo, \$1.25; Gen., \$1; Sp. for "Little Helpers," cot, St. Agnes's Hospital, Raleigh, North Carolina, \$1.02; S. S., Dom., \$12.50; Frn., \$12.50.....	30 02
<i>Church of the Good Shepherd</i> : Dom., \$1; Frn., \$1.50.....	2 50
<i>St. John the Baptist's</i> : Dom., \$4; Frn., \$4.....	8 00
<i>St. Thomas's</i> : Dom., \$9; Frn., \$9.....	18 00
YANKTONNAIS MISSION— <i>St. Peter's S. S.*</i> : Gen.....	2 38
DALLAS— <i>Incarnation</i> : \$2.20, S. S., \$3.39, Gen.....	5 59
DEADWOOD— <i>St. John's</i> : Gen.....	33 00
FLANDREAU—Junior Aux., for education of a little Japanese girl.....	5 00
LEAD CITY— <i>Christ Church</i> : Gen.....	42 00
MT. VERNON—Gen.....	2 50
PIERRE— <i>Trinity Church</i> : Bishop Johnson's salary, South Dakota, \$5.61; Gen., \$29; Sp. for St. Paul's College, Tokyo, \$5.25.....	39 86
RAPID CITY— <i>Emmanuel Church S. S.*</i> : Gen.....	24 90
STURGIS— <i>St. Thomas's S. S.*</i> : Gen.....	25 01
TURTLE BUTTE— <i>Ascension S. S.</i> : Gen.....	5 54
WEVELA— <i>St. Andrew's S. S.</i> : Gen.....	53 45
WATERTOWN— <i>Trinity Church</i> : Gen.....	

Southern Florida

Ap. \$95.26

BRADENTOWN— <i>Christ Church S. S.*</i> : Gen.....	20 78
DAYTONA—Miss Fannie Coe, Gen.....	2 00
EAO GALLIE— <i>St. John's</i> : Gen.....	4 00
KEY WEST— <i>St. Paul's</i> : Gen.....	5 00
ORLANDO— <i>St. Luke's</i> : Gen.....	12 50
TAMPA— <i>St. Andrew's</i> : Gen.....	45 00
MISCELLANEOUS—Junior Aux., systematic offering for Gen.....	5 98

Spokane

Ap. \$118.02

COLFAX— <i>Good Samaritan</i> : Wo. Aux., Gen.....	3 00
DAVENPORT— <i>St. Luke's</i> : Wo. Aux., Gen.....	1 00
KENNEWICK— <i>St. John's</i> : Wo. Aux., Gen.....	3 00
NORTH YAKIMA— <i>St. Michael's</i> : Wo. Aux., Gen.....	10 00
SPOKANE— <i>All Saints'</i> : Wo. Aux., Gen.....	50 00
<i>Brunot Hall</i> : Junior Aux., Gen.....	10 00
<i>Epiphany</i> : Guild, Wo. Aux., Gen.....	4 00
<i>St. David's</i> : Wo. Aux., Gen.....	3 00
<i>St. John's</i> : Wo. Aux., Gen.....	4 00
<i>St. Matthew's</i> : Wo. Aux., Gen.....	5 00
<i>St. Peter's</i> : Wo. Aux., Gen.....	1 50
<i>St. Thomas's</i> : Wo. Aux., Gen.....	5 00
MISCELLANEOUS — B. C. Washington, Gen.....	10 00
Branch Wo. Aux., Gen.....	8 52

Utah

Ap. \$179.69

SALT LAKE CITY— <i>St. Mark's Cathedral</i> : Gen.....	107 50
<i>St. Paul's</i> : (of which S. S., \$49.04) Gen.....	66 54
Sp. for Convocation Offering, Gen.....	5 65

Western Colorado

Ap. \$62.53

GLENWOOD SPRINGS— <i>St. Barnabas's</i> : Gen.....	18 26
GRAND JUNCTION— <i>St. Matthew's</i> : Gen.....	7 88
MONTROSE— <i>St. Paul's</i> : Gen.....	3 50
OURAY— <i>St. John's</i> : Gen.....	7 50
SILVERTON— <i>St. John's</i> : \$6.64, St. John's Guild, \$15, Gen.....	21 64
STEAMBOAT SPRINGS— <i>St. Paul's</i> : Gen.....	3 75

Wyoming

Ap. \$56.20

ATLANTIC CITY—Andrew M. Adger, Gen.....	25 00
CAMBRIA— <i>St. David's</i> : Gen.....	2 70
EVANSTON— <i>St. Paul's</i> : Wo. Aux., Gen.....	2 50
GILLETTE— <i>Holy Trinity Church</i> : Gen.....	3 00
LARAMIE— <i>St. Matthew's</i> : Junior Aux., Gen.....	10 00
SHERMAN— <i>Mrs. C. W. Taylor</i> , Gen.....	1 00
Convocation of the District of Wyoming, Gen.....	12 00

Foreign Missionary Districts

Ap. \$536.18; Sp. \$125.00

Africa

EDINA— <i>St. Luke's S. S.*</i> : Gen.....	35 00
LIBERIA—"A Friend," Wo. Aux., for salary of Miss Ida N. Porter, Shanghai.....	112 50

Canada

NORTH HATLEY—Miss Jennie H. Davis, for "Mary Wyman" scholarship, in Mary Hooker School, City of Mexico.....	80 00
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England

ASHBOURNE— <i>Mrs. W. C. Alderson</i> , Gen.....	10 00
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Hankow

Gen., \$178.93; Wo. Aux., Gen. (of which Juniors, \$5; Babies' Branch, Frn. children, \$13.64).....	242 57
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Panama

COLON—*Christ Church*: Sp. for Church Extension on the Isthmus of Panama, for the new church at Bas Obispo, Canal Zone, \$70; Mrs. Wooldridge and Rev. Edward J. Cooper, "A Thank-offering," Sp. for Bishop Rowe, Alaska, \$30..... 100 00

Shanghai

Dr. and Mrs. Jefferys, Sp. for St. Luke's Hospital, Shanghai, Furnishing Fund..... 10 00
Apportionment, current year, Gen..... 56 11
Miss A. B. Richmond, Sp. for scholarship, Mr. Ishii's Orphanage, Tokyo..... 15 00

Washington, and St. Andrew's Church, Elizabeth, New Jersey, and St. Andrew's Church, Wilmington, Delaware..... 85 93
Conference for Church work held in Cambridge, Massachusetts, Gen..... 67 37
League for Eastern Oregon, Sp. for Bishop Paddock, Eastern Oregon.... 65 00
"Cash," Gen..... 25 46
S. E. Monroe, Gen..... 10 00
Mrs. S. D. Ely, Gen..... 10 00
"A. B. G.," support of a deaconess or nurse..... 2 00
"One who wants to help"..... 2 00
Mrs. Holliday, Sp. for Expansion Fund, St. John's University, Shanghai..... 1 50

Miscellaneous

Ap. \$24,309.37; Sp. \$965.48
Specific Deposit \$32.19
Interest, Dom., \$3,913.44; Frn., \$3,359.93; Gen., \$9,919.17; Sp., \$813.05; M. T. O., \$32.19..... 18,037 78
United Offering, Wo. Aux., on account of appropriations to September 1st, 1910, Dom., \$3,500; Frn., \$3,500..... 7,000 00
Girls' Friendly Society, Sp. for Mrs. Wetmore, to maintain Christ School, Arden, Asheville, as a Holiday House; Holiday Houses in Chicago, New York, Ohio, New Jersey, Michigan, Connecticut, Rhode Island,

Legacies

ALBANY, SCHENECTADY—Estate of Mrs. Eliza E. Anderson, for Dom. missions, with the request that the same be used especially for work in Western Texas and Northern Texas and for work among Indians..... 20,244 68
CONN., NEW HAVEN—Estate of Sarah M. Rowland, to the Society..... 952 68
VT., MIDDLEBURY—Estate of Mrs. Elizabeth H. Platt, Dom., \$155.05; Frn., \$155.05..... 310 10
Receipts for the month..... \$ 115,544 36
Amount previously acknowledged.. 1,399,782 05
Total since September 1st..... \$1,515,326 41

SUMMARY OF RECEIPTS

Receipts divided according to purposes to which they are to be applied	Received during July	Amounts previously Acknowledged	Total
1. Applicable upon the appropriations of the Board.	\$ 81,785 63	\$ 786,999 06	\$ 868,784 69
2. Special gifts forwarded to objects named by donors in addition to the appropriations of the Board.	12,219 08	236,992 20	249,211 28
3. Legacies for investment.....	.....	165,000 00	165,000 00
4. Legacies, the disposition of which is to be determined by the Board at the end of the fiscal year	21,507 46	89,890 80	111,398 26
5. Specific Deposit.....	32 19	120,899 99	120,932 18
Total.....	\$115,544 36	\$1,399,782 05	\$1,515,326 41

Total receipts from September 1st, 1909, to August 1st, 1910, applicable upon the appropriations, divided according to the sources from which they have come, and compared with the corresponding period of the preceding year. Legacies are not included in the following items, as their disposition is not determined by the Board until the end of the fiscal year.

OFFERINGS TO PAY APPROPRIATIONS

Source	To Aug. 1, 1910	To Aug. 1, 1909	Increase	Decrease
1. From congregations.....	\$423,089 78	\$379,258 96	\$43,830 82	\$.....
2. From individuals.....	65,858 12	82,420 85	.....	16,562 73
3. From Sunday-schools.....	139,638 31	139,852 38	.....	214 07
4. From Woman's Auxiliary.....	81,447 06	87,060 78	.....	5,613 72
5. From interest.....	80,162 88	71,232 61	\$,930 07	.....
6. Miscellaneous items.....	1,588 54	7,573 07	.....	5,984 53
Total.....	\$791,784 69	\$767,398 85	\$24,385 84	.....
Woman's Auxiliary United Offering.....	77,000 00	45,000 00	32,000 00	.....
Total.....	\$868,784 69	\$812,398 85	\$56,385 84	.....

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1st, 1909, TO AUGUST 31st, 1910

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,214,632 07
2. To replace Reserve Funds temporarily used for the current work.....	32,955 33
Total.....	\$1,247,587 40
Total receipts to date applicable on appropriations.....	868,784 69
Amount needed before August 31st, 1910.....	\$ 378,802 71